

The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church

Prayer Book Holy Week Ceremonies

Morton C. Stone

Page 10

The Chaplaincy in War and Peace

Final Report of the
Army and Navy Commission

Page 14

What About the Prayer Book?

A Layman's Response

James G. Mitchell

Page 16

"Union Now" With the Presbyterians?

Editorial

Page 12



BLESSING OF PUERTO RICO SCHOOL

St. Joseph's Agricultural School, newly accredited by the Puerto Rico Department of Education, was blessed by Bishop Colmore on St. Joseph's Day. [See page 19.]

The Gloria Psalter

Arranged by

Father Hughson, O. H. C.

"The weaving of certain high points in each psalm with its accompanying *Gloria Patri* enhances the value of both psalm and *Gloria* for those who look to the psalter for the expression of their heart's devotion."

—From the Foreword

Cloth — 93 Pages — \$1.25

The Holy Cross Press

West Park,

New York

DECORATION • MURALS
ALTARS • STAINED GLASS
LIGHTING FIXTURES
STATIONS • ART METAL

The name Rambusch
is your guarantee of quality

RAMBUSCH

Designers Decorators and Craftsmen

2 West 45th St., New York 19, N. Y.

VESTMENTS for
CLERGY and CHOIR

ALTAR LINENS, EMBROIDERIES,
TAILORING

Episcopal Church Flags Send for Catalogue

J. M. HALL, Inc.

Office and Salesroom—

14 W. 40th St., New York Tel. Chickering 4-3306

R. GEISSLER, INC.
71-79 W. 45th St., New York 19, N. Y.

Church Furnishings
IN CARVED WOOD AND
MARBLE • BRASS • SILVER
FABRICS + WINDOWS

A Candle in the House

by
William R. Moody
Bishop of Lexington
"One of the finest devotional
books of the year"

\$1.75 a Copy

FAITH HOUSE

436 West Sixth Street, Lexington 12, Ky.

LETTERS

Presbyterians and Unity

TO THE EDITOR: Within the past few weeks you have had several splendid articles relating to the Church, its being, its unity, and its purpose in the world. I refer particularly to the articles by Bishop Fenner of Kansas, "The Reconversion of the Church"; Fr. Palmer, "I Hear That There Be Divisions"; Bishop Whittemore of Western Michigan, "A House Not Divided"; and Fr. Pittenger, "The Catholic Church and Christian Unity." Now the question is: how to get these four articles placed in the hands of non-Episcopalians, who are interested in the subject of Church Union, especially the bishops and other leaders in the Presbyterian Church U.S.A.

Dr. Henry S. Coffin, of the presbytery of New York, is generally recognized as one of the outstanding leaders in the moves being made to unite the Presbyterians with the Episcopalians. Indeed, he may be said to be the leader *primus et maximus*, to use an expression easily understood in Scottish ecclesiastical circles! And according to Dr. Coffin there is but little difference between a service in a Presbyterian church and one in an Episcopal church. About the only difference is that (to quote Dr. Coffin) "I preach in a black robe and they preach in a white robe and other things trivial." (Italics mine. I do not know what these "other things trivial" may be.) Further, according to Dr. Coffin there is no fundamental difference between a bishop in the Episcopal Church and a Baptist superintendent of home missions or a Presbyterian synodical executive. "He may not have the name but the fact is there." That is: he may not be called "Bishop" but he has "the same authority exercised by a diocesan bishop."

Knowing what I do of the thinking processes of the vast majority of Presbyterians, not excluding those representing the Presbyterian Church USA in its conversations with the Episcopal Church, and knowing as I do what they mean by such words as "ecumenicity," "Catholic," "ministry," "bishop," "presbyter," and so on, I wish you would work out a plan whereby such articles as I have mentioned in the first paragraph of this letter may be made easily available to the many Presbyterians, whose understanding of what the Episcopal Church is, and what it teaches, is even less clear than is that of their most outstanding leaders.

THE LIVING CHURCH is rendering a real service to all non-Episcopalians in publishing such articles as have called forth this letter. Now, what can be done to bring the light of the truth to those Presbyterians who are sitting in darkness and in the shadow of misunderstanding?

(Rev.) JOHN ROBERT McMAHON,
First Presbyterian Church.
Wetumpka, Ala.

\$2.50 = \$3,250

TO THE EDITOR: Your special gift of \$2.50 received through THE LIVING CHURCH RELIEF FUND for St. John's Church here in Kunming, China, has come; and we realized 1300 on it, a total of \$3,250 in local currency. St. John's is now struggling to build itself a new home since the street widening program threatens to destroy the part of the property now used for the church services; and so, when Pastor Chou came in this morning, we suggested that this gift might best be placed in the building fund. Here it will soon be drawing 4% per month compound interest (48% per annum compounded monthly), and so it should grow. If the trustees did not demand that the

money be placed only in a safe government-owned bank, they could probably get a higher rate of interest.

The people of the parish raised \$5,250.00 to purchase a site in one of the new residence sections, but during the summer there came a flood which inundated all this area; and now they have decided to build on the old site. The new site will be sold or perhaps used for some other purpose. Bishop Tsu will make a generous grant from the funds for buildings which he raised in America, but the important thing is that the people themselves are so vitally interested in seeing the church built.

Your interest and help is very greatly appreciated and is an inspiration to the Christians here to feel through this gift that they are united with one so far away.

ARTHUR J. ALLEN.

Treasurer, American Church Mission.
Kunming, China.

Dr. Bell Replies

TO THE EDITOR: It is an unwritten rule in academic circles that no scholar pays any attention to printed criticisms of his work which start out by calling him a liar, since such criticisms never hail from persons of academic repute. Perhaps the same rule should apply in circles ecclesiastical. Notwithstanding, I am so shocked at the letter published in your issue of March 24th, signed by two priests named Gardiner M. Day and George O. Ekwall, officers of the Episcopal Evangelical Fellowship, that I wish to make a brief comment.

1. Nothing in my January article in the *Atlantic Monthly* referred to the Episcopal Evangelical Fellowship, which withdrew from "Liberal Evangelicalism," as every informed person knows, some years ago. That group is, as well as may be made out from their somewhat vague statement of principles, composed of "neo-Orthodox," Barthian, who, far from saying, as the liberals do, that man is competent to save himself, tend to the opposite belief, that salvation must be accomplished by God without man's cooperation at all. They are not Pelagians; they are neo-Calvinists. No one but a fool would call such people "Liberal" Evangelicals.

2. The Episcopal Evangelical Fellowship can hardly be regarded as an important movement in the Episcopal Church among the clergy generally, even less among the laity. Such following as it seems to have is due to the fact that many in the Church

The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church

CLIFFORD P. MOREHOUSE.....Editor
PETER DAY.....Executive Editor
REV. RICHARD A. PARK.....Managing Editor
ALICE MAEHL.....News Editor
ELIZABETH McCracken.....Associate Editor
PAUL B. ANDERSON.....Associate Editor
REV. HEWITT B. VINNEDGE.....Book Editor
EDGAR O. DODGE.....Advertising Manager
MARIE PFEIFER.....Business Manager
MARY MUELLER.....Circulation Manager

THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscription \$5.00 a year. Foreign postage additional.

The Living Church

regard it as "Liberal," which is not. One may be grateful for the letter, therefore, despite its bad manners; it will at least serve to undeceive the fellowship's "Liberal" friends.

3. "Neo-Calvinism" is, so it seems to most competent theologians, quite as heretical as "Liberalism"; it is the *opposite* heresy. The one stresses God without man; the other, man without God. But "Liberalism" is a strong force in the Episcopal Church; "neo-Calvinism" is not, nor does it seem likely to become so.

4. The gentlemen who send you the letter are naturally among the chief proponents of reunion with the Presbyterian Church. It is in that Church that Calvinism, either old-style or new-style, is the predominant mood; which is why both "Liberals" and "Anglo-Catholics," as well as old-fashioned "non-party Episcopalians," should wish nothing to do with that reunion.

5. Finally, these gentlemen wrote me privately and got answers; then they refused to make any comment in the *Atlantic Monthly*, wherein the article appeared to which they take exception. Now they rush into the Church press. Why? I am compelled to think it is because they wish to stir up trouble rather than to correct one whom they deem an erring brother.

This is my final word on this subject. I retract nothing. I make no apology; none is in order, at least from me.

(Rev.) BERNARD IDDINGS BELL.

Chicago, Ill.

Mixed Marriages

TO THE EDITOR: Following up Mr. Edward N. Perkins' communication, in your issue of March 3d, on mixed marriages, may I add that the Federal Council of Churches, through its Commission on Marriage and the Home (which numbers at least 50 members, from various communions) has recently issued an impressive booklet on this matter: *If I Marry a Roman Catholic*.

The secretary of this Commission, Dr. Leland Foster Wood, 297 Fourth Avenue, NYC., informs me that the demand for this booklet was so great that a third edition of 100,000 copies had to be printed, and is rapidly being circulated (at a nominal cost of 5c each).

While this pronouncement is somewhat restrained, it does say some pertinent and timely things about an ugly situation. "Such demands (the claim made by the Roman Church, of all children issuing from a mixed marriage) mean that a Christian person who believes his own Church to be a true Church of Christ is asked, when he marries a Roman Catholic, to act as if his Church were no Church at all, but a dangerous organization," reads this text. "He is required to proceed as if he had no faith in the adequacy of Jesus Christ as Saviour and Guide but rather must assume that only in the Roman Catholic Church could his children have assurance of salvation." Here is a straight forward statement, addressed to any and all non-Romanists who may be contemplating marrying Romanists. Further, "So long as the Roman Church brands all other Christians as 'heretical' or 'schismatic,' Roman Catholic individuals will be handicapped as marriage partners for men and women of other Churches."

It is highly significant that the Federal Council has issued such a bulletin, and it ought to be in the hands of all the clergy and all who have any notion of uniting in matrimony with members of the Roman Catholic Church.

(Rev.) THOMAS F. OPIE.

Great Barrington, Mass.

"A treasure for
all who love the Bible"

The River Jordan

By NELSON GLUECK

A richly illustrated account of the world's most storied river. "A veritable treasure for all who love the Bible and the Holy Land. Written with learning, personality, and spiritual feeling; illustrated with extraordinary photographs."—Dr. Millar Burrows, Yale Divinity School.

Over 100 illustrations, \$3.50

THE WESTMINSTER

Dictionary of the Bible

By JOHN D. DAVIS. Completely revised and rewritten by HENRY SNYDER GEHMAN. Based on the universally accepted "Davis" Dictionary. Unique in its scholarly thoroughness and usefulness to readers of the Bible. 16 pages of maps. 145 line drawings, 680 pp., 6 3/8" x 9 1/4".

\$3.50



At all bookstores, or

THE WESTMINSTER PRESS, Box 506, Phila. 5, Penna.

SURPLICES — STOLES
VESTMENTS
CHURCH HANGINGS
ALTAR LINENS
CASSOCKS
CLERICAL SUITS — CLOAKS

RABATS—RABAT VESTS
COLLARS—SHIRTS

Choir Vestments in All Styles
Inquiries Invited

C. M. ALMY & SON, Inc.
562 Fifth Ave., New York 19, N. Y.

THE PEOPLE'S ANGLICAN MISSAL

American Edition

Size 4 1/2" x 6 3/4". Bound in a blue, durable, fabricated cloth; tooled cover; printed on slightly tinted paper, to increase legibility; Ordinary and Canon in two colors.

Price \$5.00 at your book-store or from

THE FRANK GAVIN LITURGICAL FOUNDATION
Mount Sinai Long Island, New York

You need The Living Church
\$5.00 per year

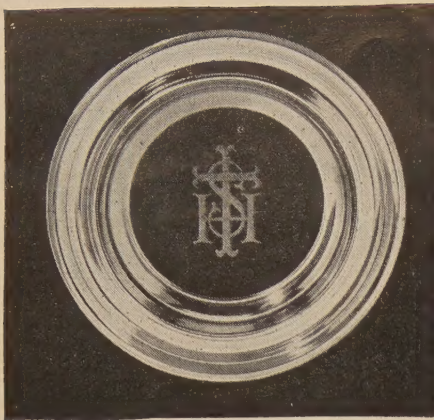
744 N. 4th St.

Milwaukee 3, Wis.

LESLIE H. NOBBS

536 MADISON AVE., NEW YORK CITY

Designs and Estimates for Special Requirements in
Decorations MEMORIALS Furniture



Brass Collection Plate

A dignified addition to your church . . . this handsome collection plate is lacquered to retard tarnish. 12" in diameter with red velvet cushion stamped I. H. S. The rim is deftly molded for easier handling. \$10.00. Matching receiving bason, 15" diameter, \$20.00.

ECCLESIASTICAL STUDIO

BLACK, STARR & GORHAM

FIFTH AVENUE AT 48TH STREET
NEW YORK 19, N. Y.

Craftsman Bindings

durable and attractive, made by skilled hands from finest materials

Harper Editions of the BOOK OF COMMON PRAYER

(with or without Hymnal)
as approved by the
Protestant Episcopal Church

Ask your bookseller to show you the Harper editions. All sizes, styles and prices.

PEW EDITIONS are again available in quantity. Now is the time to replenish your church's supply with sturdily designed Harper books built for long use. Black or red. Price 50c each.

HARPER & BROTHERS

Publishers, New York

GEORGE L. PAYNE

CHURCH  MEMORIALS

245 BROADWAY PATERSON, N.J.
STAINED GLASS — METAL — WOOD



Talks With Teachers

VERY REV. VICTOR HOAG, EDITOR



Improving Your Motives

THE reason some people teach well is that they put their full force of character into the job. They *want* to do it well. There is, indeed, the success that comes from years of experience. And with it, the satisfaction of getting results. But the great trouble with most teachers is that they are half-hearted.

Who is to blame? Are some folks just that way, anyhow, while others are by nature filled with zeal and the fine force of attack? Possibly, in part, but let's look at a typical case—perhaps yourself.

The rector came to you last fall with this appeal: "Our fifth grade boys need a teacher. Mr. B., who has had them for several years, is moving away. There has never been any substitute teacher. I have gone over my lists again and again, and I feel that you are just the one who can tackle this group. Will you do it?"

You made the usual objections: that you didn't know anything about the Bible, that you never had taught, that you had never been to a teachers' training class. The rector answered all these by saying that he would help you get started, that you would learn as you went along.

Finally, you fell back on the suggestion that he might find others. You said, "Why don't you call on the parents of some of those children? It is their responsibility, first." But finally, when the rector had patiently explained that parents, too, have duties, and babies to care for, and that some of them have no personality, education, or ability for teaching, you finally agreed to "help him out for a while."

YOU ARE DRAFTED

Thus reluctantly you took the text book, and (as the rector had suggested) looked it over and tried to get acquainted with the materials. He promised a personal conference at regular intervals, but he was so busy that it turned out that after one such meeting you were left to carry on alone.

You had tackled the class with what equipment you could muster—your dim recollections of your own Sunday school days, colored by the long cherished thought that, if ever you had it to do, you would make it more interesting. You liked the first few sessions, and looked forward to better discipline and results as weeks went along. But things didn't go smoothly. The pattern of your first failures was repeated. You didn't know how to quell energy, or hold them to the topic, or prevent destruction of property. You ceased spending so much time preparing your lesson and tried to do things that would merely interest the children, keep the period from being a riot, and avoid notice by the other classes.

But you stuck, and the weeks dragged along. Now, you look forward to Sunday

with little enthusiasm, consider each class period an experience to be lived through, somehow. You have become one of the half-hearted. If you stick through this year, and if you receive some helpful guidance, you may reach the end of your second year with enough experience earned in the field to carry on, and to become a regular and eventually even a joyful and skilful teacher.

If you had been started as a substitute, or in a training class, or at least with some preliminary reading and stimulation of advance enthusiasm, you might have been saved from this wasteful first year of trial and error.

STIR UP THE SPIRIT

But, granted all too readily that it was the fault of the parish authorities who started you wrongly, you can *still* make something of your teaching task by your own sincere efforts.

As in all of life, you can *improve your motives*. The force and ideal resolution of your approach to your task can be increased. Why are you teaching? Why do you stick to it at all? Down deep you know it is not to please the rector, nor to make a showing to certain people, nor to have a sense of authority over youthful lives. In your best heart it is because you know that you are doing God's work, for His children, and that you have made it your Christian job.

That ideal, dim and seldom faced, needs to be brought up into the light of your daily realization. Talk yourself into a better approach: "I'm a teacher. . . . I'm in for it, anyway . . . somebody has to do the tough work. . . . But it's not as bad as it used to be. . . . There are some wonderful boys in the class, perfectly normal. . . . They deserve a better break. . . . Of course, they don't always help me, but they are my problem. . . . I must solve them. . . . I can—after all, other teachers have."

About now you are facing the weak spots which you have known all along. "I'm going to have a perfect class next Sunday. I'll call up the irregular ones. I'll put over this lesson. . . . I'll show them!" Now you are all set. But there remains the deeper kindling, the spark that is required to touch off all this tankful of native fuel.

AN OFFERING TO GOD

You are going to say your prayers, and offer up your lesson to God, and make this new start your special intention at Communion on Sunday. And then you will be, at long last, out on the broad highway of the Teaching Church, a fellow with that innumerable company of the faithful who have preserved the Faith by the difficult art of teaching. Who knows but what now, someday, you may be acclaimed as one of the *great* teachers.

FOURTH SUNDAY IN LENT

GENERAL

FEDERAL COUNCIL

Executive Committee Considers Problems of National Scope

A full investigation by the United States Department of Justice and the Governor of Tennessee into the recent race clash between Negroes and whites in Columbia, Tenn., was called for by the executive committee of the Federal Council of Churches at its regular bi-monthly meeting in New York.

In telegrams to United States Attorney General Tom C. Clark and Gov. Jim McCord of Tennessee the committee declared: "There are charges of the searching of homes without warrants, the wholesale arrests and holding incommunicado of people who were defending themselves, the shooting and killing of prisoners in the jail, and several other acts which are a violation of the constitutional rights of citizens and illegal conduct on the part of officers of the law."

The committee specifically urged Mr. Clark and Governor McCord to take "such legal action under the federal and state laws as the facts may warrant so as to bring to justice any and all persons, including officers of the law, who may be guilty."

IMMIGRATION QUOTAS

The executive committee, in a telegram to Rep. John Lesinski, chairman of the House Committee on Immigration and Naturalization, also recommended that no cuts be made in United States immigration quotas.

The committee's action was prompted by a bill introduced in Congress by Rep. Edward Gosset of Texas which would have cut all existing quotas for the next ten years. The minimum annual quota for each country, however, would be 100, according to Mr. Gosset's proposal.

In its telegram the committee also asked that Congress undertake "an impartial and complete analysis of all phases of immigration policy in light of conditions resulting from the war."

MEDICAL RESEARCH BACKING

Lauding the work of medical science in seeking "to save human life and decrease human suffering," the executive committee called upon the nation's clergymen to give their full support to "those efforts which make possible more comprehensive research and more adequate treatment of disease."

The committee asked for full participation in the cancer drive scheduled for



BISHOP-ELECT: *The Rev. Richard S. Emrich was elected to be the Suffragan Bishop of Michigan on the third ballot at the special convention March 26th.*

April, characterizing it as "the greatest attack in the history of mankind upon a most powerful disease enemy."

"We commend to scientific administrators and practitioners their coöperation with properly trained shepherds of the spiritual life in research on and treatment of such enemies of mankind as cancer," the committee said.

It also urged that all medical and scientific discoveries during the war be made available for the furtherance of medical and related research "within the limits of national and world security." [RNS]

Departments

BOOKS	18	EDITORIAL . .	12
CHANGES . .	22	FOREIGN . . .	8
DEATHS . . .	21	GENERAL . . .	5
DIOCESAN . .	19	LETTERS . . .	2
EVERYDAY RELIGION	7		
TALKS WITH TEACHERS	4		

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

Member of the Associated Church Press.

ORTHODOX

Archbishop Leaves for Russia

Archbishop Alexei of Yaroslavl and Rostov, who was sent by Patriarch Alexei of Moscow to reconcile differences between two factions of the Russian Orthodox Church in the United States, has returned to Moscow after apparent failure of his mission.

The Archbishop arrived in the United States on board a plane placed at his disposal by the Soviet government, but left Hoboken, N. J., on a freighter bound for Odessa, which is expected to make other calls en route and will not reach Russia until early in April. Only other passengers on the boat were the Archbishop's secretary, Alexei Sergieff, and a small group of Russian businessmen.

Archbishop Alexei's mission reached a disappointing climax last December when the Council of Bishops of the Russian Orthodox Church in the United States, meeting at Chicago, refused to accept proposals suggested by the Archbishop for reunion of the American Church with the Moscow Patriarchate. [RNS]

WEST INDIES

Jurisdiction Transfer Planned

Bishop Creighton of Michigan, on his return from the recent conference of bishops of the West Indies, has reported to Presiding Bishop Tucker on the results of the gathering. All the bishops of the province of the West Indies were present [see L.C., March 17, p. 14].

One of the important matters that came up was discussion of the transfer of Costa Rica, Nicaragua, and the Republic of Panama to the Episcopal Church to administer. The American bishops, Bishop Creighton said, were quite willing to accede to this request, and the Bishop of Panama has expressed himself as being willing to undertake this extra work. The Bishop of British Honduras is anxious for the transfer to take place at the end of 1946, inasmuch as he wants to take a trip with Bishop Gooden through the whole area involved. This matter will come before the House of Bishops at its next meeting in September.

Returning via Cuba, Bishop and Mrs. Creighton were much impressed with San Pablo School, Camaguey. The city of Camaguey by means of a newspaper ballot has recently voted St. Paul's the best school in the city. It has 373 pupils, Bishop Creighton said, "and it is an up-and-

coming institution. I was delighted with the appearance of the pupils and of the faculty." Paul Tate is headmaster. The next stop was Haiti, where Bishop Creighton met the Rev. John Dahl, a missionary from Michigan, whom Bishop Creighton ordained. The theological seminary, under the direction of Mr. Dahl, is "doing a magnificent piece of work," the Bishop said.

PRESBYTERIANS

Sentiment on North-South Union

Preliminary returns from a poll of Presbyterian ministers, elders, and seminary students in seven southern states show that 71% favor union of the Presbyterian Church in the USA and the Presbyterian Church in the US (Southern).

Thirty-nine per cent of those replying to the queries sent out by the *Presbyterian Outlook*, a Church publication, favor union as soon as practicable. Thirty-two per cent favor union, but not while there is any considerable protesting minority.

Twenty-nine per cent flatly oppose union.

The poll, sent to all ministers in the states of Alabama, Florida, Kentucky, Mississippi, North and South Carolina, and Virginia, as well as students in the four Presbyterian seminaries and hundreds of elders, does not concern any plan of reunion. It only seeks to learn if the persons queried are in favor of or opposed to the merger. [RNS]

RELIEF

Dr. Cavert Urges

Return to Rationing

Rationing must be reestablished in this country if Europe is to be saved from disease and death, Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, declared at a meeting in New York of the alumni of Union Theological Seminary.

Dr. Cavert, who recently returned from a six-months' stay in Geneva where he worked with the Provisional Committee of the World Council of Churches, emphasized the urgency of relieving the food situation in Europe.

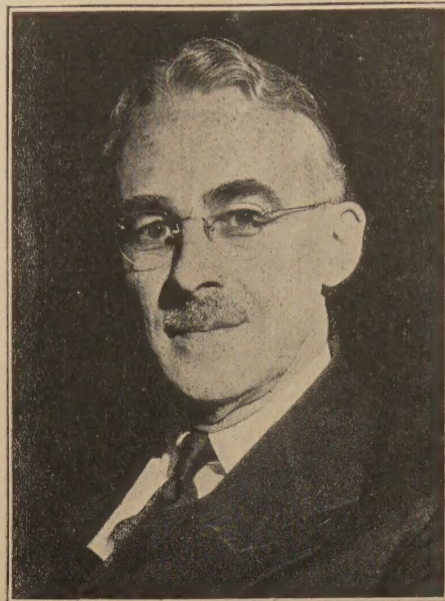
"In spite of the fact that the winter is over, conditions will probably be most painful in May, due to the exhaustion of food stuffs carried over from the last harvest," Dr. Cavert said.

"Next winter may be even more terrible unless help comes from the outside, since the lack of seed, of fertilizer, and of agricultural implements will result in the sowing of relatively small crops during the coming season."

The situation in Germany and Austria, Dr. Cavert stated, is particularly acute. "The recent reduction of the daily ration in the British zone of occupation in Germany to 1050 calories, if long continued, will mean virtually a starvation diet . . . a similar reduction will probably have to

be announced for the American zone also. We are seeing the level of nourishment for millions of people pushed down alarmingly near to that of the Belsen concentration camp, which shocked the conscience of the world."

Declaring that "to leave the matter wholly to uncoordinated voluntary activi-



DR. CAVERT: "Next winter may be even more terrible." [RNS]

ties of individuals is merely toying with the problem," Dr. Cavert said that "nothing would do more to give America a new position of moral leadership in the world than the reestablishment of a strict program of rationing by our government."

He charged that the Potsdam decision to transfer millions of Germans from their former homes in Silesia, East Prussia, and the Sudetenland into Germany has been especially calamitous.

"It has resulted in a flood of homeless refugees—dispossessed, cold, hungry, and ill—wandering over the country with no means of subsistence and no place to go," Dr. Cavert said, pointing out that a Germany from which a quarter of its agricultural land had been cut off now has to care for about ten million additional people.

Referring to the possibility of a widespread mood of despair arising among the German people, Dr. Cavert warned that they might turn blindly to Communism in a reaction of disillusionment with all post-war plans. "The real danger is not a revival of German militarism but a spirit of nihilism and general social chaos," he said. [RNS]

OLD CATHOLICS

Aid From Episcopal Church To Meet Needs in Europe

The Episcopal Church, with its first quarterly remittance for aid to sister Churches, indicates \$5,000 for the Old Catholics. The Church of England has

given a similar amount, and other Churches in this country are supplying help. While the amounts designated so far are not large, it is felt by various Church leaders that needs will become more clearly defined and additional aid can be given as the information is received.

The most recent information regarding the situation is contained in a letter from the Rt. Rev. Adolphus Kury, Old Catholic Bishop of Berne, Switzerland. He has written that with the exception of the Swiss Church, all of the Old Catholic national Churches are suffering heavily as a consequence of the war. He reports no late news from Poland and Yugoslavia, but conditions in Czechoslovakia are said to be bad. His letter continues:

"The German Church seems to be doomed. The churches in the districts of the Ruhr, of the Rhineland, of Hesse and partly those of Bavaria and Baden are destroyed or heavily damaged, as well as their parsonages, and their clergy are deprived of all means. The parishes near the Swiss border are a little better off. They are fairly well supplied with food and clothing, but otherwise they lack all mental, spiritual, and material goods, even the most necessary.

"News has come from Vienna. The community there, consisting of 30,000 souls, has suffered the loss of several rooms belonging to the church, either by total destruction or damages. The life of the whole Church suffered tremendously under the despotism of the Nazis. The reconstruction of the Church is hampered because everything is lacking.

"The Church as well as the entire country of Holland has suffered great moral and material damage. There, also, many churches were lost. What the people of the Church especially need is underwear, clothing, and shoes. As to food they begin to be better off again. Some damaged communities are even able to help themselves. There are churches that would like to send some students of theology to the Old Catholic faculty of divinity at Berne.

"When the war came to a close the relief work of the Swiss Church began to undertake collections in order to help their brethren in Christ. The result was that two forwardings could be sent to Holland, one of victuals and clothing, a second one consisting mostly of underlinen, clothes, and shoes. The parishes of Baden are provided with religious literature.

"Continual assistance for the material and spiritual reconstruction of the Church will be needed in the future for the Church in Germany and Austria."

RURAL WORK

Plan Summer Training School For Southern Mountain Area

Enthusiastic and unanimous recommendation for a Southern Rural Church Leadership School, to be held at Valle Crucis, N. C., from June 22d to August 2d, was recently recorded at a session of the Southern Mountain Workers' Conference. The conference was held at St. John's Church, Knoxville, Tenn. The Fourth Province will also hold its rural clergy conference at Valle Crucis from July 29th to August 9th.

The purpose of the school, which is sponsored by the province, the diocese of Western North Carolina, the National

PUBLIC AFFAIRS

Government Acts on Local Strike

The mission of the Rev. William P. Neal, president of the Claremont, N. H., Ministers' Association, to Washington, D. C., brought effective results. It has been announced that a government conciliator will be sent to Claremont to attempt to settle the strike of the production and maintenance employees of the Sullivan division of the Joy Manufacturing Company.

During his visit to Washington which was financed entirely by the local clergy,

Mr. Neal, rector of Trinity Church, Claremont, said he had talked with the "highest" men in most of the agencies he visited, which included the Department of Commerce, the OPA, the NLRB, and CIO headquarters. Most officials told him they were frankly impressed by the united action of the Claremont clergy and promised immediate action in the dispute.

Inasmuch as the Claremont clergymen are an "impartial group," they are unable, Mr. Neal said, to make a public statement of their findings as a result of meetings with company and union officials, but he reiterated that the clergy will continue its efforts to bring the strike "to a just

EVERYDAY RELIGION

Our Lord as Redeemer

IV. "Pleased as Man With Man to Dwell"

By the Rev. W. Norman Pittenger

THE BASIC fact upon which our entire Christian life is built is the historic event which we call Jesus Christ, who was born and lived in Palestine nearly two thousand years ago. Everyone would grant this—the very name "Christianity" makes it plain.

But what is not always granted, what is not always so plain, is the truth that it is not simply Jesus Christ, as an historic event, that is basic to Christianity. It is Jesus Christ understood in a certain way, apprehended as a particular kind of event, known and believed in as something more than a happening in the realm of historical personality. For Christianity, at its heart, is essentially the affirmation that in the historic event which we call Jesus Christ, and in all of the consequences of that event, the most high God has taken action for men. In other words, it is the Christian faith that Jesus Christ is God; he is not God to the exclusion of His being man, but God in the very moment that He is also man. He is God-in-Man, God-as-Man, God-Man. He is God-in-human-life.

Last week we saw how Charles Lamb expressed for us, so movingly, the fundamental attitude of the Christian toward Jesus Christ. We do not feel moved, in contemplating Christ, to applaud a great human achievement; rather, we are impelled to fall on our knees before a divine gift. Here, in our human idiom, God is visible; here, in our human ways, God is active. Here we see God, as it were, face to face.

The famous Russian philosopher, Soloviev, once remarked that the distinctive thing, the *differentia*, in Christianity, is its belief in the divinity of Christ. Surely this is not all that is distinctive about Christianity; but certainly it is the central affirmation from which the others flow. Hence it is imperative that we be clear about this

before we say anything whatever about other Christian beliefs and convictions. Sometimes—far too often, indeed—this pre-condition of our Christian thinking, believing, and living, as well as of our Christian worship of God, has been forgotten; then the whole "Christian thing" (in G. K. Chesterton's useful phrase) has been misconceived and misunderstood. If the Man Jesus be not God, then Christianity is entirely different from that which it ought to be—for Christianity is "predicated" (as the logicians would say) on the major premise that He is God.

When we say that Jesus is divine, we do not mean that we admire Him greatly and so call Him "divine." Neither do we mean that He has a supreme sense of dependence on God which communicates itself to us. Nor do we assert that He is divine in that he brings to its finest realization our own potential Godlikeness. All these may be true. But the meaning of the divinity of Christ is that here, in this One, the eternal Reality by whom the heavens and the earth are sustained is so intimately and enduringly united to our poor manhood that we have with us, as one of our race, the very ground-power which keeps the planets on their courses and throbs through the sub-microscopic atom. The ultimate God is in the manhood of Jesus made proximate, made a Comrade of man by Himself becoming Man.

When we say that Jesus is human, we mean that He is really human. We do not mean that He pretends to be Man, taking a masquerade and acting a part. We are affirming something much more profound: in Christ God takes upon Him all our human limitations, mental and physical, sharing to the limit, to death itself, the reality of our manhood. He knows what it is to be a man, because He himself became Man. So He

is "bone of our bone and flesh of our flesh," as well as God whom we worship and adore.

Finally, the bringing into one of God and Man, in Jesus Christ, is not a temporary, accidental, or incidental event. It is a once-for-all event. Now—and forever—God and Man are united. As we shall see presently, this is the truth which the Ascension of Christ placards before our eyes and prints upon our hearts. It is the truth, too, which is involved in our belief in the Church as the Body of Christ. It is the meaning of our own life "in Christ."

From the point of view of the theologian, the union of His two natures is called "the hypostatic union"; from the point of view of the devout Christian believer, it is the conviction that God is "pleased as man with man to dwell"—not simply in Palestine, for a short span of years, but to all eternity. For the humanity of God, taken by God when "for us men and for our salvation, He came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man," is God's humanity forever. And, what is so utterly wonderful and heart-breaking, it is *our* humanity, too.

If these affirmations be not true, then we had better give up our profession as Christians and look for some other religion. But thank God, they *are* true; not merely are they reasonable to believe, and the only adequate explanation of the facts of history, but they are *shown* true by the simplest and yet most searching of tests: they work fruitfully and richly in human life. The great saints, and the "holy and humble men of heart," prove them. The final proof of the Incarnation is just this: the Lord Jesus Christ, as Clement of Alexandria said, turns our fading sunsets into a glorious sunrise.

conclusion." To this end, clergymen pledged all Claremont churches to a week of prayer beseeching "a just conclusion" to the strike. [RNS]

INTERCHURCH

Answer to Roman Advertisements Made by St. Louis Committee

Because of the initiative and energy of several Episcopal priests, non-Roman Christianity in St. Louis gave a public refutation to a publicity campaign carried on by the Knights of Columbus Council of the Roman Catholic archdiocese.

The Rev. Leonard F. Thornton, of St. Luke's Church, Valley Park, and Epiphany, Woodbine Heights, as voluntary executive of a special committee of interested non-Roman ministers saw that an advertisement was prepared answering the Roman Catholic position and that it received the endorsement of the Metropolitan Federation of Churches.

For almost two years the Knights of Columbus have been running advertisements of Roman Catholic teachings and positions in the St. Louis newspapers. On Sunday, March 10th, in the St. Louis *Globe-Democrat* and on Monday, March 11th, in the St. Louis *Post-Dispatch*, the Knights of Columbus published a much larger advertisement, criticizing the recent State Department policy on Spain. The advertisement was captioned "Shall We Help the Communists Crucify Christian Spain?"

The advertisement which quoted from Lenin, and which claimed that the Spanish Republicans took orders from Moscow ended by claiming that Spain was "the last outpost of Christian civilization in Europe."

This claim was too much for many St. Louis Protestants, but the leadership in making an answer came from a group of Episcopalians with Mr. Thornton carrying the major part of the work. Money was raised by voluntary subscription for an answering advertisement of like size, published in each newspaper one week later with the caption, "Shall We Help the Fascists Crucify Democracy in Spain?" The advertisement quoted from Franco's statements to Hitler and Mussolini, cited the treatment of the Basque Catholics, and concluded with criticisms of Franco Spain quoted from *Commonweal*, from Jacques Maritain, and from Bishop O'Connell, president of the Federal Council of Churches.

Associated with Mr. Thornton in organizing the reply was the Rev. Junius J. Martin, rector of the Church of the Holy Apostles, St. Louis, who raised the Episcopalian share in the cost of the advertisements, and the Rev. Raymond E. Maxwell, rector of St. Mark's Church, St. Louis, who called the informal voluntary committee together to start proceedings. Also taking part in the project were the Very Rev. Sidney E. Sweet of Christ Church Cathedral, the Rev. Charles C. Wilson of Grace Church, St. Louis, and the Rev. Charles D. Kean of Grace Church, Kirkwood.

CHINA

Bishop Roberts Reports First House of Bishops Meeting

Bishop Roberts of Shanghai has sent National Council a report of the meeting of the House of Bishops of the Chinese Church at Shanghai. [L.C., March 24th.]

The House passed a motion of welcome to the deputation from the National Council which will go to China, and it was voted also to place before the National Council a full statement of the needs of the Chung Hua Sheng Kung Hui as a whole and to ask for a contribution from the Reconstruction and Advance Fund to help meet these needs and to provide some funds for advance work.

A message was prepared to be sent to the Archbishop of Canterbury and the Archbishop of York concerning the Archbishops' Fund which is being raised in the Church of England. The goal is £100,000 and ten dioceses of the Chinese Church, that is, the dioceses which have been helped in the past by the English Church, have appealed for an immediate grant of £1,000 or of £2,000 to meet emergency demands now.

PROVISIONAL CENTRAL OFFICE

Bishop Roberts explained that the Central Office had been established provisionally in West China in 1945, and it was voted to establish this as a Provisional Central Office for the whole Church until the next general synod, which it was hoped would convene in Shanghai in late August, 1947. Bishop Y. Y. Tsu was asked to serve as general secretary for this office and the House wished to establish it in Nanking. Bishop Roberts offered the use of two buildings there for the purpose. Bishop Tsu will continue to be an assistant bishop in the Hongkong diocese, but he will be freed from his work in the Yun-Kwei district, and the Rev. Quentin Huang has been elected to be assistant bishop for that district. Bishop-elect Huang is from the diocese of Anking.

THEOLOGICAL SCHOOL AT ST. JOHN'S

The House devoted much time to consideration of the Central Theological School, and it was finally voted not to attempt to revive this school as it was formerly set up in Nanking. The resignation of Dean Tong was accepted with expressions of gratitude for his many years of service. It was voted to recommend that the board of directors should reorganize the institution at St. John's University, with facilities for higher theological education as well as for less advanced theological education. Bishop T. K. Shen was proposed for its dean. Bishop Shen had previously presented his resignation from the missionary district of Shensi.

Concerning the Bawn Memorial School, it was hoped that the board of control, which had been unable to meet during the war, will meet this year to arrange for the opening of a central Bawn school somewhere. Bishop Roberts thinks it likely

that this school will be located within the Yangtze Valley, but the location is still an undecided question.

A message of greeting was sent to the Nippon Seikokwai.

Permission was given for the election of an assistant bishop in Kiangsu, Bishop Roberts' diocese; also in Hongkong for the work which Bishop Tsu had been doing. Conditions in Shensi are so difficult that it was decided not to elect a bishop for that district at present.

Bishops Bar Women Priests, Plan National Prayer Book

The House of Bishops of the Chinese Church gave long and serious consideration to the vexed question of the ordination of a woman to the priesthood early in 1944 by Bishop Hall of Hong Kong. A motion was eventually passed unanimously regretting this uncanonical act and advising Bishop Hall to accept the resignation of the deaconess in question from the priesthood.

The bishops appointed a committee to prepare one Chinese Book of Common Prayer for the whole Church in China to take the place of the many variant diocesan uses.

New Head of St. John's, Shanghai

Under the leadership of Dr. P. C. Nyi, St. John's University, Shanghai, began the spring term with an enrolment of 1,950 students. Dr. Nyi is a noted surgeon, formerly on the staff of the university's medical school. During the last two years of the war he held an important executive position in the government at Kunming.

It had been planned to reduce the number of students drastically, but the unexpected appearance of several hundred former students who had recently been released from the army swelled the total.

UNIATS

Vatican Discredits Uniat Break With Rome

Moscow reports that the Ruthenian (Eastern Rite) Church has renounced allegiance to Rome and reverted to the Russian Orthodox Church were discredited in a statement issued in Rome by the Sacred Congregation of the Oriental Church.

The statement asserted that the action of the so-called synod or council in Lwow, Poland, which allegedly voted to return to the Russian Church was entirely invalid, since any such decision would rest exclusively with the Ruthenian bishops, all of whom, it said, have been removed.

A report from Rome last September said that Metropolitan Joseph Slepoy, Archbishop of Lwow, and three other leading Ruthenian prelates in Russian-occupied Poland, had been arrested and sent to Kiev. Since then it has been reported from Rome that all bishops of the

Ruthenian Rite in Russian-controlled territories have been deported to Kiev, where some have died, including Metropolitan Slepoi.

Meanwhile, according to charges made by Eugene Cardinal Tisserant, general secretary of the Congregation of Oriental Rites, Russian authorities have deported large numbers of Ruthenian priests and nuns in an effort to stamp out Catholicism east of the Curzon Line. [RNS]

ENGLAND

Dr. Bell Addresses Christians

By the Rev. C. B. MORTLOCK

A "Letter to My Friends in Germany" contributed by Dr. Bell, Bishop of Chichester, to the *Christian News Letter* is of interest not only to those to whom it is primarily addressed but also to Christians everywhere. Few Churchmen have had more or closer personal contact with Germany than the Bishop. Between the wars no one was more alive to the fact that—as he frankly tells those to whom he writes—"the *Weltanschauung* for which National Socialism stood was the very opposite to Christianity and has borne fruit in crimes of a character and on a scale unprecedented in history."

Few will quarrel with the Bishop's definition of what he described as the "common task" of Christians throughout the world. "It is," he writes, "the task of the rebuilding of Christendom, the liberation of the soul of Europe, the renewal of belief in the sovereignty of God, the ending of the spirit of militarism, the training of the young in Christian principles, and the feeding of the hungry."

"There is," he continues, "an urgent call to Christians of all communions

throughout the world to work together on the common ground of care for the needs of the ordinary man, for fundamental human rights, and for the rights of God." Such coöperation in a common task will, he urges, lead to "a new beginning in the world, in which the members of the Evangelical Church in Germany, and all the members of the universal Church of Christ may join their work, their love, and their prayers."

Church and College Gifts Aid Restoration of Monastery Library

An official statement published on St. Benedict's Day, March 21st, announced a notable gesture accompanied by a gift of money, from the ancient ecclesiastical foundations of the Church of England and of Oxford and Cambridge colleges to the mother abbey of the Benedictine Order at Monte Cassino. The money is intended for the fund for the restoration of the library which suffered severely in the bombardment of that monastery.

The text of the statement follows:

In the spring of 1943, shortly after the destruction of the mother abbey of the Benedictine Order at Monte Cassino, the authorities of a number of cathedrals in England and Wales, which had been founded and cared for by the Benedictines in the past, agreed to open a fund for the restoration of the library there, and to invite contributions from other ecclesiastical and collegiate foundations which had similar associations.

The intention of the promoters was not so much to raise a large sum of money (which in proportion to the cost of the restoration was, in any case, beyond them) as to give a token of gratitude and sympathy to the order which had served their institutions with such devoted care and skill; and they are assured by the presiding abbot of the

order in England that this symbol of goodwill will be received with cordial appreciation of the spirit in which it is offered. Field Marshal Lord Alexander has been informed of the scheme and has expressed cordial sympathy.

The following capitular bodies in England and Wales are taking part and have sent donations: Brecon, Canterbury, Coventry, Durham, Ely, Gloucester, Westminster Abbey, Winchester, and Worcester. Colleges at the older universities are represented by Christ Church, Trinity College, and Worcester College at Oxford, and by Jesus College and Magdalene College at Cambridge. Donations have also been received from the authorities of the following abbey churches which are now parochial: Bath, Eye, Malvern, and Tewkesbury. There have also been a few personal subscriptions.

The total received from these sources is £486; and though no public appeal is contemplated, contributions from corporate bodies or from individual lovers of Italy who desire to associate themselves with what has been done will be welcomed.

It is not without interest to recall that but for the earnest entreaties of Mr. Gladstone on his visit to Monte Cassino in 1886, the great Benedictine library might have been removed at that time to Naples and therefore have shared the wanton destruction of the archives there by the Germans in their retreat through Naples in the last war. As it is, there is some reason to suppose that the 1,250 manuscripts in the library at Monte Cassino were removed to safety before the abbey was destroyed, though the fate of the collection of *incunabula*, one of the most precious in the world, is more doubtful. There was, however, a statement in the press last year that some of them had been found in Germany.

The moving spirit in the promotion and execution of this plan has been the Dean of Winchester, the Very Rev. Gordon Selwyn, D.D.

New Gloucester Bishop Enthroned

The Rt. Rev. C. S. Woodward was enthroned as Bishop of Gloucester by the Ven. Alexander Sargent, archdeacon of Canterbury, who acted on behalf of Dr. Geoffrey Francis Fisher, Archbishop of Canterbury. The enthronement took place in Gloucester Cathedral. [RNS]

SOUTH AFRICA

Anglican Appeal for New Churches

Overcrowded conditions in African churches will be relieved by the English people through the Anglican Society of the Sacred Missions in the Orange Free State, which has launched an appeal for £150,000 (\$600,000) to build 25 new churches in the South African community.

While 570,000 Africans in the Free State are distributed over an area as large as England, only 20 priests and three lay workers are available to cover the region.

Commenting on the situation, the London *Church Times* said: "In Africa, the problem is not so much an empty pew as an overcrowded church. To attend High Mass at St. Patrick's in Bloemfontein, crowded to the doors with over a thousand Africans, is to get a new vision of corporate worship." [RNS]

HUNGARIAN PRESIDENT ADDRESSES FORMER PARISHIONERS



President Zoltan Tildy of Hungary, a Calvinist pastor, addresses the members of his former parish at Czeghom, Hungary. Upon becoming president, Dr. Tildy returned to the parish which he had served for 13 years as pastor, and resigned his office. [RNS]

Prayer Book Holy Week Ceremonies

By the Rev. Morton C. Stone

THE HOLDING of special services, commemorative of the events of Holy Week, began in the holy land about the fourth century, on the actual sites of the original events. Pilgrims to Jerusalem spread the ceremonies to all parts of the Church, and today we find them celebrated in a variety of ways all over the world. Though not included in the Prayer Book, these ceremonies are often performed in Anglican churches.

Most Churchmen are familiar with the procession of palms on Palm Sunday, which is observed in most parishes. But the other equally impressive ceremonies are not as widely used, probably because the clergy do not want to use the Roman or medieval books, and the ceremonies are difficult to fit to any existing Prayer Book service. But the Prayer Book, in addition to the regular services, provides by rubric for the use of special devotions taken from the Bible, Prayer Book, and Hymnal, at the discretion of the minister. So it is quite legitimate for any parish to compose special services from these sources for the Holy Week ceremonies.

In making the following suggestions as to how this may be done, three things have been kept in mind. First, the proposed services are quite simple purposely, so that any parish can perform them with the help of Bible, Prayer Book, and Hymnal alone. Of course it is easier if the congregation can have duplicated or printed copies of the service, but it is not an absolute essential. Second, the services should be as corporate as possible, giving opportunity for a number of people to take part, instead of being conducted by the clergy alone. Third, the action of the service is emphasized, the words being the interpretation of the action. This is in line with the history of the ceremonies which have come down the ages practically unchanged, though the accompanying words have varied widely.

MAUNDY THURSDAY

On Maundy Thursday evening the congregation gathers in the parish house for a common meal. This is the *Agape* or Love Feast, the ancient commemoration of the Last Supper, as distinct from the Eucharist. The food should be simple, as befitting a time of abstinence. The traditional fare was bread and fish, representing the Gospel loaves and fishes, symbolic of the Eucharist, and milk and honey, the symbol of the promised land of Holy Church. If possible the tables should be arranged in a U shape and covered with a white cloth. The people sit on the outside of the U, the priest being at the head, in the center of the cross table. Thirteen unlighted candles are placed on the table at intervals, one, the "Christ Candle" before the priest, and six on each side table. The lavabo bowl, water cruet, and a large towel, are placed in readiness near the priest's place. The priest, and any others who take offi-

cial part, may vest in albs or surplices, or may wear their ordinary clothes.

All standing, the priest begins the service by giving the Peace, using the first half of the Eucharistic blessing, or the words, "The Peace of the Lord be always with you," to which all reply, "And with thy spirit." He then clasps hands with the persons to his right and left, the rest of the congregation doing likewise. This is, of course, the modern equivalent of the ancient gesture of fellowship, the kiss of peace, with which the *Agape* began.

Then the deacon (or some layman appointed) lights the candles on the table, beginning with the Christ candle, while all sing Hymn 173, "O Brightness of the immortal Father's face," or Hymn 176, "O gladsome light, O grace" (Hymnal 1940). These hymns are metrical translations of the original prayer used at the "lamp lighting" at the *Agape*, now the vesper song of the Orthodox Church.

Now the priest, in imitation of our Lord's acting as a server, takes the duty of an acolyte, and performs the lavabo. Pouring water into the bowl, and girding himself "deaconwise" with the towel over his left shoulder, he goes to each person, offering the bowl for them to dip their fingers, and the towel to dry their hands. While this is being done someone reads the *Miserere*, Psalm 51, solo, all repeating the 7th verse as a refrain after each verse: "Thou shalt purge me with hyssop and I shall be clean; thou shalt wash me, and I shall be whiter than snow." When the lavabo is ended, the priest returns to his place and says the Collect for Purity.

Then the priest says the grace before meals, and all are seated for the supper, which is eaten in silence. A reader reads the 13th through the 17th chapters of the Gospel of St. John during the meal. This gives the discourses at the Last Supper. When the meal is ended, the priest says the grace after meals.

Then Tenebrae begins with the singing of the first verse of Hymn 70, "Go to dark Gethsemane." All lights, except the 13 candles, are extinguished. The people are seated again, and 12 readers, appointed from the congregation, each one sitting opposite one of the 12 candles, read in order the following lessons, which tell the story of Gethsemane: (1) St. Mark 14:

32-36. (2) St. Luke 22: 43-44. (3) St. Matthew 26: 40-41. (4) St. Matthew 26: 42-43. (5) St. Matthew 26: 44-46. (6) St. Matthew 26: 47. (7) St. Mark 14: 44-45. (8) St. John 18: 4-6. (9) St. John 18: 7-9. (10) St. Luke 22: 49-51. (11) St. Matthew 26: 52-54. (12) St. Luke 22: 52-53. After each lection the reader puts out the candle before him, and says, "They all forsook him, and fled." The priest then says, "All we like sheep have gone astray, we have turned every one to his own way," and all reply, "And the Lord hath laid on him the iniquity of us all." When the readings are finished and only the Christ candle remains lighted, all stand and repeat the Lord's Prayer. Then the priest takes up the Christ candle and goes out, leaving the room in darkness. This ends the observance.

If a supper cannot be held, the whole observance, minus the meal and its grace, can be held in church. All except the priest and deacon are seated in the nave. If desired, 12 people may be selected for the lavabo.

GOOD FRIDAY

On Good Friday, the service begins with the singing of Hymn 80, "Were you there when they crucified my Lord?" or Hymn 71, "Ah, Holy Jesus, how hast Thou offended?" during which the ministers—the priest and three readers—led by a server bearing the lighted Christ candle, enter and proceed to the lectern. The second minister takes his place at the lectern to read the narrative of the Passion; the others stand in the nave facing him. Before beginning he leads the people in the corporate recitation of the Collect for the Wednesday before Easter about meditating on the mighty acts of the Passion.

The Passion is read from St. John, or from a harmonized narrative from the four Gospels. But it is read like a dramatic narrative, the priest taking the part of Christ, the second minister that of the evangelist, the third that of the Romans and Jews, and the fourth that of the disciples, all four taking the part of the multitude. If printed copies can be in the hands of the congregation the various parts among the Jews and disciples may be taken by people appointed beforehand, and all can join in the sayings of the multitude. The service is divided into seven parts, each commemorating an event of the Passion to which is linked the corresponding ceremonial expression:

I. The Trial: Station at the lectern. This is the longest part, and the people are seated while the dialogue takes place.

II. The Journey to Calvary: The procession to the sanctuary. Led by the priest with the processional cross—preferably the red wood Lenten cross—and the server with the Christ candle, the ministers go in procession to the sanctuary as Hymn 63, "The royal banners forward go," is sung.

CHURCH CALENDAR

March

31. Fourth Sunday in Lent.

April

1. (Monday.)
7. Fifth (Passion) Sunday in Lent.
14. Palm Sunday.
18. Maundy Thursday.
19. Good Friday.
20. Easter Even.
21. Easter Day.
28. First Sunday after Easter.
29. St. Mark.*
30. (Thursday.)

* Transferred from April 25th.

III. The Parting of Christ's Garments: The stripping of the altar. In the sanctuary the cross is put away, the Christ candle set on the altar, and while the second minister reads the account of the stripping of our Lord, servers strip the altar of its vestments and ornaments.

IV. The Crucifixion: The Veneration of the Cross: The third minister stands before the altar, facing the people, holding a veiled crucifix. The Reproaches are sung. Then while two servers gradually unveil the cross from top to bottom, the Lord's Prayer is said, phrase by phrase as the different parts of the cross are revealed, as follows: Top: Our Father, who art in heaven. Title: Hallowed be thy Name. Crown: Thy kingdom come. Hands: Thy will be done on earth, as it is in heaven. Body: Give us this day our daily bread. Blood (side): And forgive us our trespasses, as we forgive those who trespass against us. Legs: And lead us not into temptation. Feet: But deliver us from evil. Amen. Then during the singing of Hymn 66 by a cantor, the fourth verse being sung as a refrain after each verse, ministers and people, beginning with the priest, kneel for a moment before the cross, now placed on a low table at the sanctuary gate, to pay their devotion to our Lord.

V. The Seven Words: The Solemn Intercessions. The ministers go to the altar, where the crucifix is now set upright. The second minister reads the seven words, and after each an appropriate collect is said. (1) "Father, forgive" with the Good Friday prayer for all who know not God. (2) "Today shalt thou be with me" with a prayer for the faithful departed. (3) "Woman, behold thy Son" with the Good Friday collect for the family of the Church. (4) "Why hast thou forsaken me" with a prayer for those in mental darkness. (5) "I thirst" with a prayer for those in pain and suffering. (6) "It is finished" with the prayer for all estates of men in the Church. (7) "Into thy hands I commend my spirit" with the prayer for a good death, where Christ has led the way. After the seventh word the Christ candle is extinguished, all kneel, and silence is kept for a space.

VI. The Preparation for Burial: The washing of the altar. Ministered to by the servers, who bring sponge, water, and towel, the priest washes and dries the altar, while the second minister reads the account of the preparation for burial.

VII. The Burial: The Easter sepulcher. The server takes up the unlighted Christ candle, and the ministers go in procession to the font, reciting Psalm 88 with the people. At the font the second minister reads the end of the Passion, while the priest places the Christ candle in the font and closes the cover. All kneel while the priest says the collect for Easter Even, about being buried with Christ in Baptism. Then the ministers rise, and return in silence to the sacristy.

EASTER EVEN

The ceremonies of Easter Even, the blessing of the new fire and the lighting of the Paschal candle, were originally held at night as part of the Easter Vigil. The modern custom of anticipating, holding the ceremony in the morning, spoils the

intended effect of beginning in comparative darkness and ending in light.

The ministers proceed to the Easter sepulcher—namely the font—where the Christ candle has been laid at the burial the night before. As they go Psalm 30 is said, with the antiphon, "Thou shalt not leave my soul in hell, neither shalt thou suffer thy Holy One to see corruption" from the 11th verse of Psalm 16. At the font St. Matthew 12: 38-40 is read, concerning the "three days and three nights in the heart of the earth."

Now the priest raises the Christ candle from the font and lights it with a flint lighter. For the blessing of the fire we use a "Litany of Light" composed from Biblical phrases. But the collect for St. John can be adapted. If incense is used, the charcoal may be lighted from the Christ candle during the blessing.

Then the ministers move in procession to the Paschal candle, bearing the lighted

Christ candle—or the threefold candle, lighted from the Christ candle—while the Easter Anthems (in place of the *Venite*), the original anthems used at this point, are sung or said.

LIGHTING THE PASCHAL

For the blessing and lighting of the Paschal the same hymn may be used as at the *Agape* on Maundy Thursday, for the lighting of the paschal is derived from this ceremony, and was in use long before the *Exultet* of the missals was composed. When the paschal has been lighted the servers, taking light from it, light all the lights in the church.

Then the ministers go to the altar and the *Te Deum* is sung while the altar is censed, if incense is used. The service concludes with the Easter collect and the blessing, "The God of peace, who brought again from the dead our Lord Jesus Christ. . . ."

Religion In Art

By WALTER L. NATHAN

Albrecht Dürer:

Christ in Gethsemane

The character of Albrecht Dürer's art is determined by his effort to unite the conflicting tendencies of an era of transition. He follows the tradition of the late Gothic period in his love for involved linear patterns, but adds to it a new sense for plastic form which he developed during his stay in Venice. Spiritually, too, he belongs to two worlds. The newly awakened scientific interest in the realities of this earth is evident in meticulous drawings of plants and animals, human faces and bodies, and studies of proportion and perspective. Yet he was, at the same time, profoundly affected by the religious upheaval of his age and the quest for new spiritual truths. In its directness and vigor of expression his art bears the imprint of the approaching Reformation.

Dürer designed four complete sets of illustrations to the Passion of Our Lord. "Christ in Gethsemane" belongs to the "Little" Passion of 1511, so called because of the small size of the woodcuts. For craftsmanship, inventiveness, and sincerity of feeling they rank among his greatest works.

The darkest, loneliest hour of Christ's life draws to its close. The agony of the desperate struggle is ebbing away in deeply moving submission. We feel it in the bowed head that rests against the folded hands, in the heavy shoulders, the expressive sweep of the wide sleeve, and the broken folds of the garment. Reverently the artist withholds from us the full sight of His face.

The three apostles in the foreground are subordinated to the central figure of Christ. Peter, on the left, is worried even



CHRIST IN GETHSEMANE: Woodcut by Albrecht Dürer (1471-1528) from "The Little Passion," 1511. Courtesy of the Museum of Fine Arts, Boston.

in fitful slumber. His hands clasp the sword which he is soon going to draw in defense of his Master. John is fast asleep, his head bent low over his hands, and his long hair falling forward. Behind him we discern the face of James.

The gnarled, twisted lines and flickering light leave no quiet spot and heighten the feeling of tension. In the distance the captors are already pressing through the gate to lead Jesus to His passion, and the vision of the Cross, borne to Him by the angel, is raised before our eyes.

"Union Now" With the Presbyterians?

IF WE have not written much in the past several months about the progress of negotiations between the Episcopal and Presbyterian Churches, it has not been because of lack of interest, but because of lack of public information. Here we are within six months of General Convention, and the Commission on Approaches to Unity has not yet announced to the Church what measures, if any, are to be proposed for action.

To be sure, there have been many rumors about what the Commission is doing, or failing to do, behind closed doors. But Churchmen cannot be expected to base intelligent opinions on rumors, nor can they be expected to give adequate consideration to a report issued at the last minute, however good or bad the report itself may be. Certain it is, that if the Commission suffered from too much publicity in previous years, it is likely to suffer from too much secrecy this year.

Meanwhile, in the absence of definite information from the Commission itself, the Church has been deluged with pamphlets, articles, and speeches — mostly from non-members of the Commission — declaring that General Convention must take definite action in favor of union with the Presbyterians this year, or else withdraw from the negotiations as gracefully as possible. But what form that "definite action" should take is left vague and nebulous, with the result that the average Churchman is more confused than ever.

The latest such demand for immediate action is the "Open Letter to Episcopalians" by Dr. Henry Pitt Van Dusen in the *Witness* of March 7th. Writing as "an affectionate, albeit perhaps a somewhat wayward, son" of the Episcopal Church, and a minister of the Presbyterian Church, he expresses himself as "frankly disturbed by a growing ground swell of bitterness, resentment, and scorn toward the Episcopal Church" on the part of thinking members of other communions, particularly "those of whatever denomination with whom devotion to Christian unity is not a matter merely of talk and prayer, but of action and life-commitment."

Briefly, the picture that Dr. Van Dusen paints — and a similar picture has been painted by Bishop Dun and others in our own Church — is that the Episcopal Church made overtures to the Presbyterian Church in 1937, that those overtures were favorably received by the Presbyterians, that a series of proposals were made by the Commissions of the two Churches (the Concordat, a plan for joint ordination, "Basic Principles," etc.), and that "each proposal has fallen into the discard under violent attack from a small minority within the Episcopal communion."

We deny categorically that that is an accurate picture. It is at best a part of the picture, and that part is out of focus and inaccurate. Here are some of the factors that are distorted or omitted from it:

1. The major proposals made by the Commission from time to time were never proposed to General Convention for action, but only for study. They have received that study, and have each in turn been withdrawn or modified by the Commission itself as that study proved them inadequate or unacceptable.

2. In so far as the proposals have been discarded, it has not been "under violent attack by a small minority" — though there have, regrettably, been some violent statements

by representatives of both sides in controversy — but because the proposals have not sufficiently commended themselves to the large and generally inarticulate majority of Churchmen.

3. From the outset the Commission has recognized that, in a matter affecting the entire Anglican Communion, no binding action could or should be taken until the advice of all the bishops, assembled in the Lambeth Conference, could be obtained. We must not place ourselves in the position of the Church in South India, which can apparently achieve unity with its Protestant neighbors only by breaking its unity with its Anglican sister Churches. The Lambeth Conference was to have met in 1940, but because of the war it had to be postponed. It now appears that it will be held in 1948.

4. Most important of all, in view of the insistent demand for "union now," is the primary fact that *at this moment there is no definite proposal for union before the Church*. How, then, can the Church plan to take definite action a few months from now?

The Commission in 1943 presented majority and minority reports. Neither was adopted. Instead, a substantially new Commission was appointed, and both reports were simply referred to the Church for study. Since that time the Commission has held numerous meetings, and has, we understand, made considerable progress. Certainly it is to be commended for its loyal efforts to carry out the instructions of General Convention, but it has made no announcement of what it has been doing except in the most general terms. Moreover, the corresponding Presbyterian Department has not met with our Commission, despite the fact that it has been invited to do so.

The Church does not even know whether or not the Commission will have a definite proposal to make to General Convention. Yet in the face of this uncertainty and lack of information, we are told that General Convention must act favorably or, in Dr. Van Dusen's words, "bring the gravest setback which the cause of Christian unity has suffered in more than a century." And in some dioceses, deputations to General Convention have already been elected and instructed to vote for or against union with the Presbyterians. It is a confusing situation, to say the least.

Until the Commission on Approaches to Unity makes some public declaration of its progress and intent, and offers a definite proposal to the Church, it is impossible for us or anyone else to say whether or not we favor whatever may be

A CHILD IN CHURCH

I DO not think a child should sit
So solemnly where God is Light.
Though grown-ups never smile a bit,
It doesn't seem at all polite.

The yellow candles shine amid
The flowers to make His House less dim,
So I shall smile as Jesus did
When other children came to Him.

LOUISA BOYD GILE.

proposed. THE LIVING CHURCH is certainly not willing to go into the matter blindly, and say that it will either support or oppose whatever the Commission may bring forth in the short time between now and General Convention. But in order to be very clear as to our position *at the present time*, THE LIVING CHURCH wishes to go on record as follows:

1. We hope and pray that, in due time, a way may be found to achieve union not only with the Presbyterians but with other communions as well.

2. We hope that the Commission on Approaches to Unity may have a constructive report to General Convention that may carry the matter forward toward that goal.

3. We do not believe in instructing deputies to General Convention for or against any measure, particularly when the measure is not before the Church at the time of their election.

4. We doubt whether in the short time that remains before General Convention meets next September, it would be possible to formulate a sound Church public opinion on any proposal, however meritorious, that might now be offered.

5. In any event, we shall oppose the adoption by General Convention of any definite proposal for unity with the Presbyterians, or anyone else, until Lambeth Conference can meet and give its advice as to the merits of the proposal and the effect it will have on the unity of the Anglican Communion.

That is our position. It seems to us the only sound position for any Churchman who is devoted to his own Church as well as to the great cause of Christian unity.

The High Cost of Living

READERS of THE LIVING CHURCH have undoubtedly noticed that the dollar doesn't go as far as it used to. Price increases in the graphic arts field, which is not under OPA ceilings, are so great that our total costs and expenses have almost doubled over the past few years. And we have been informed of additional price increases to be expected in the near future.

We are happy to say that rising costs and expenses have been generally met by increasing volume of sales, so that we do not at this time have to increase our subscription price. But the narrower margin on which we must operate does require us to increase our single copy price from 10 to 15 cents, which is of course the single copy price usually charged for a \$5.00-a-year magazine.

The new price will go into effect with the issue of April 7th, with the following adjustments for quantity sales: Bundle plan (5 copies or more mailed weekly to the same address with privilege of returning unsold copies) — 10 cents each (for resale at 15 cents each). The billing is only for copies not returned by the 15th of the month following the date of issue, as previously announced in a letter to the clergy. Quantity sales (without privilege of return): 15 cents per copy in quantities of less than 25; 10 cents per copy, in quantities of 25 or more; and 7½ cents per copy in quantities of 100 or more.

The subscription rate remains unchanged at \$5.00 a year. As THE LIVING CHURCH FAMILY well knows, there are many who of their own free will pay more, and we are supplied with limited resources to pay part or all of the subscriptions of those who need the magazine but cannot afford it. Although business forecasts in these days are only guesses, we hope to be able to hold the subscription price at the \$5.00 level in spite of rising costs.

A PRAYER FOR THE UNITED NATIONS ORGANIZATION

Adapted from the Book of Common Prayer

ALMIGHTY GOD, Ruler of all the peoples of the earth, whose statutes are good and gracious and whose law is truth; we humbly beseech thee, as for all men everywhere, so especially for the representatives of the United Nations, now assembled in thy presence; that thou wouldest be pleased to direct and prosper all their consultations, to the advancement of thy glory, the safety, welfare, and security of thy people of every race and nation, and the good of thy Church. Guide, we beseech thee, the nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness, that they may become the Kingdom of our Lord and Saviour Jesus Christ.

Amen.

The Test of UNO

DESPITE Russian pleas for delay, the United Nations Security Council opened its continuous session at Hunter College, New York, last Monday, as scheduled. Whether Russia will succeed in obtaining an adjournment, or at least postponement of the Iranian question, was uncertain as this issue went to press; but at least it appears that UNO has withstood the initial shock of the Russo-Iranian controversy. The real test of the infant world organization will come in the next few weeks, when it will be seen whether or not it has the strength to cope with a controversy far more serious than any it was designed to meet in its organizational stages.

The statement of Premier Stalin, on the eve of the session, affirming his confidence in the United Nations Organization and declaring that neither the nations of the world nor their armies are seeking another war, has helped to clear the air. True, Stalin's words will have to be borne out by Russian actions, especially in Iran and Manchuria, if they are to be taken at their face value; but there is at least ground for hope that this will be the case, as long as representatives of the Soviet Union and the other United Nations can sit down together and debate their differences within the framework of the United Nations Organization.

The eyes of the world are upon the representatives of the nations, now assembled to test whether they can work together in peace as they did in war. The developments at Hunter College in the next few weeks will largely determine the shape of the post-war world, and will indicate whether the United Nations Organization will grow into a strong body, perhaps ultimately leading to some effective form of world government, or whether, like the League of Nations, it will gradually become weaker and weaker until it can be safely ignored by any power bent upon having its way at any cost.

Let us pray that UNO will weather the storms of its early days, as did our own Federal Constitution, and grow into a strong organization that will be a bulwark for peace and security to all the peoples of the world.

The Chaplaincy in War and Peace

The Final Report of the Army and Navy Commission;

Presented to the February National Council Meeting

SINCE reporting to the General Convention at Cleveland in October, 1943, the Army and Navy Commission of the Episcopal Church has carried on its work at the Diocesan House, Boston, until December 31, 1945.

During the meeting of the General Convention held in 1943, the following resolution was adopted:

"That in continuing the Army and Navy Commission, the General Convention further resolves that while it is advisable, for the present, for the Commission to be maintained as an independent body responsible to the General Convention, that at a time agreed upon by the Army and Navy Commission and the National Council, the Army and Navy Commission shall be constituted as an agency affiliated with the National Council with the Presiding Bishop as its titular head."

At the meeting of the Commission held in September, 1945, it was voted to implement the resolution passed by the General Convention effective December 31, 1945. The Commission thereby ceased to be a Commission of the General Convention and became a Division within the Home Department of the National Council.

The reason for this transfer should be obvious. The Armed Forces are now passing through a period of transition. Our chaplains are returning to civilian life. The opportunities and needs of work in the many parishes near camps and naval stations are consequently reduced. The emergency is ended, although official declaration thereof has not as yet been made. The peace time policies of the nation are being formulated and are becoming effective. The Church must therefore keep pace with the trend of events and modify her policies and work accordingly.

The membership of the Commission since its reappointment in 1943 has been relatively the same. Bishop Sherrill, chairman, Robert H. Hopkins, treasurer, and the Rev. Clayton E. Wheat, recording secretary, have continued in office. The executive secretary, the Rev. Henry B. Washburn, was given a leave of absence in the summer of 1945. Chaplain J. Burt Webster (Col., USA, retired), formerly stationed at Governor's Island as Service Command chaplain, was appointed associate secretary in June, 1945. Four meetings of the Commission and eight meetings of the executive committee have been held since the General Convention of 1943.

The 1944 appeal for \$200,000 brought \$270,000. The 1945 appeal for \$440,000 brought \$375,000. There have been few large subscriptions in response to each of the Commission's appeals. The overwhelming majority of subscriptions have been for comparatively small amounts.

THE CHAPLAINS

At the time of the Commission's report to the General Convention in 1943 there

were 279 Army chaplains and 120 Navy chaplains on duty. At the time of complete enemy surrender there were approximately 415 in Army and Navy combined. On the former date many of the Army chaplains were still in the camps of the United States. On the latter date most of them were scattered throughout the world, many of them with their men in action. Some of the Navy chaplains were on shore duty in this and other countries, but others were chaplains of ships that were frequently in active combat. The total number of chaplains in both Army and Navy was approximately 557. No matter where the chaplains were or what they were doing, the Commission tried to keep in touch with them. In nearly every case they were given their fundamental equipment—portable altars, Communion sets, soldiers' and sailors' Prayer Books, Forward Movement literature, Church war crosses, vestments—as they were leaving the training schools, or as soon as possible thereafter. Opportunities to discover incidental needs and to discuss problems relating to the chaplaincy were afforded by meeting the chaplains in the training schools. While the Army Chaplains' School was at Cambridge and at Fort Devens, the chairman and executive secretary met the successive classes and engaged in a profitable exchange of ideas in regard to equipment and policies. A representative of the executive committee occasionally visited the Navy Chaplains' School at Williamsburg, and the Rev. Francis S. Craighill, rector of the local parish [Bruton Church], represented the Commission, and gave the chaplains constant and effective care.

Realizing that many might not, on entering the chaplaincy, know what their needs might be, and that other chaplains might be at a long distance from the Commission's office, caches of supplies have been established at convenient centers such as Los Angeles, Brooklyn, San Francisco, Honolulu, London, and Paris. The Commission's representatives in these centers have been of great assistance to the chaplains. . . .

The Commission has continued to pay the chaplains' pension premiums, the monthly amount averaging between six and seven thousand dollars. The chaplains have also been assured that except in unusual and unexpected cases the Commis-

sion will meet their premiums until the parishes to which they return will have assumed the responsibility. . . .

The chaplains' monthly discretionary fund payments have averaged about \$2,500, each chaplain receiving (unless cared for by a regimental fund or in some other way) \$10 per month with which to help soldier, sailor, or airman in illness or some other temporary trouble. Owing to frequent change of base, or other war conditions, the Commission often found it difficult to get the money to the chaplains. But continuous effort was made until the chaplain in question was located.

The chaplains, in turn, have been expected to keep in touch with the Commission. Their monthly reports, not only from camps in this country, but from all quarters of the globe, have kept the Commission well informed. Consequently, the Commission now has on file valuable records of chaplains' activities in practically every field of military operation.

Since the surrender of Germany and Japan and with gradual demobilization, the chaplains have begun to return to civilian life. The General Convention of 1943 assured them that the Church would do all in its power to give them "work commensurate with their abilities." The Church still has much to do to keep this promise. We again remind bishops, clergy, wardens, vestrymen, and lay people that these chaplains deserve well of the Church. The Church must never forget its responsibility to these men. As representatives of the Church, they have carried religion to men upon the far flung battle fields of the world. Many made the supreme sacrifice. Others suffered physical and mental anguish, the results of battle and of inhuman treatment in prison camps which may never be effaced. Remembering all this, can we estimate the measure of their sacrifice or the Church's indebtedness to them?

The following chaplains died in the service:

*EDWARD J. CLARY
*PASCHAL D. FOWLKES
*FREDERICK B. HOWDEN, JR.
†HARRY M. KELLAM
*DAVID QUINN
†CLARENCE H. REESE
*JOHN W. SCHWER
*EUGENE R. SHANNON
*LOREN L. STANTON
*BARRETT L. TYLER
*QUINTIN WILDER

Among other papers the Commission is giving the National Council are records of official acts performed by the chaplains—baptisms, marriages, burials. The records are not perfect. War time mail service

*Killed in action.

†Died from other causes while on duty.

COMING EVENTS

April

- 5-6. Convocation of Spokane, Spokane.
- 5-7. Fort Valley Negro Vocational Conference, Fort Valley, Ga.
- 28-29. Convocation of Salina, Beloit, Kans.
- 30. Annual Church Army Dinner, New York City.
- 30-May 1. Convention of Sacramento, Marysville, Calif.
- 30-May 2. National Council.

and conditions prevailing in time of action account for imperfections. . . .

In response to an appeal from the chaplains the Commission has published the *Chaplain's News Letter*. The first number appeared in June, 1945. The Rev. C. Daniel Boone, rector of the Church of the Ascension, Ipswich, Mass., is its editor. The *Letter* appears bi-monthly and gives essential news of the Commission and the Church.

At the September, 1945, meeting of the Commission it was voted to award to the chaplains under the Commission a medal designed in silver along the lines of the Church War Cross. The medal has been made and will soon be in the hands of the chaplains. As the minutes of the Commission require, it is like the Church War Cross, but is larger and is made of bronze in silver finish. . . .

The Commission has had the continued coöperation of the offices of the Chiefs of Chaplains of both the Army and the Navy. In June, 1945, Chaplain Luther D. Miller, an Episcopalian, was appointed Chief of Army Chaplains with the rank of brigadier general and was later advanced to major general. The Commission is indebted to both offices for substantial help. Chaplain Harry Lee Virden, who has recently returned to civilian life after more than five years of service in the Office of the Chief of Army Chaplains, has also been in frequent and helpful contact with the Commission. . . .

COÖPERATION WITH THE DIOCESES

During the first months of the war the Commission's work spread from parishes to dioceses. For the greater part of its activity the Commission has dealt almost exclusively with dioceses. The reasons for this change, given in the last report, are: "First, because it simplifies methods and reduces expenses; second, because the diocese is more familiar with its parochial problems; third, sooner or later, the permanent aspects of Army and Navy work may become the direct care of the National Council, in which event the diocese rather than the parish will deal with the National Council."

In carrying out these principles the Commission has encouraged the formation of many diocesan commissions—as many commissions as there are dioceses within which there has been much Army and Navy work. The Commission has dealt almost exclusively with these since the last General Convention. No parish needs have been considered without the approval of the bishop and his own commission. All appropriations have been made quarterly in the form of a check to the bishop. The appropriations have been based on the recommendation of the bishop and his commission followed by an independent study by the Commission's executive committee or the Commission, or both. . . .

As the diocesan work among soldiers, sailors, and airmen decreased due to departure of overseas men, diocesan needs have become much smaller and cuts in their appropriations have been promptly offered and balances returned. Appropriations to dioceses within which there are long-term training camps, permanent Army posts and training stations will naturally be continued or modified ac-

cording to need. Preliminary adjustments are now being made.

Throughout the years of association with parishes and rectors, with dioceses and bishops, the relationship has been one of invigorating and happy coöperation.

INTERDENOMINATIONAL

The General Commission on Army and Navy Chaplains, with its office in Washington, represents approximately 30 communions. From 1943 to 1945 Bishop Sherrill was vice-chairman of the Commission, and since 1945 has been chairman. Our Commission is represented by four of its members. The primary responsibility of the General Commission is the choice and welfare of chaplains. Though certain of the communions, including our own, prefer to choose and care for their own chaplains, simply reporting to the General Commission the names of those chosen, they act with it on other matters of mutual interest, such as problems connected with the rank and status of the Chiefs of Chaplains, the rights of chaplains within camps, posts, and stations, and the visitation of chaplains wherever they may be. Relative to these matters, members of the General Commission have met with officials of the Army and Navy. For many months Bishop Lee of the Methodist Episcopal Church has been the General Commission's executive secretary. He has given us freely of his time, thought, and friendship.

On the eve of the General Convention in 1943, Bishop Sherrill, representing the General Commission, visited the chaplains in the Aleutians. In 1944 Bishop Hobson visited Europe, and in 1945 Bishop Kennedy visited the Pacific area. . . . Later Bishop Sherrill visited England and northwestern Europe, and, on another mission, conferred with chaplains in France and Germany. Both the bishops and chaplains reported most satisfactory conferences. The bishops gained a vivid appreciation of the chaplains' problems and the manner in which they were meeting them. The chaplains were made to realize that the Church at home, through the General

Commission, has a keen interest in their work and welfare.

As reported to the last General Convention, our Commission gives to the General Commission as its share \$3,159. With the changing conditions these figures will doubtless be modified.

Although our Commission has no official association with the Service Men's Christian League, it contributes toward the expenses of its organ, the *Link*. The monthly periodical has been well edited. It has had many excellent articles. Its contents have appealed to many of our chaplains, especially to those who have become members of the league.

The Commission has continued to take part with other communions in interdenominational work where such coöperation is clearly the better method. In all such cases the local bishop and his diocesan commission have suggested and approved the plan. Such coöperation, both financial and personal, has proved especially effective in the neighborhood of munitions plants and other war industrial centers.

ASSISTANCE

The altar guilds of the Church, and especially the Massachusetts guild with its office at 1 Joy Street, Boston, have greatly helped the Commission throughout the war by preparing linens and other materials for the portable altars and Communion sets.

Miss Mary Bowditch, a sculptress and wood-carver of Boston, has with her own hands made nearly 500 crosses for chaplains, each about six by four inches, of mahogany, rose, and other woods, appropriately decorated for either Army or Navy. . . . The crosses are in helpful use on the chaplains' desks, in services, and in the hands of the sick and dying.

Since the Convention of 1943 the chairman and executive secretary have been assisted in the office at 1 Joy Street, Boston, by the following: Mrs. Ralph H. Hatfield and Miss Elizabeth Varney until June, 1944; Miss Alice Peppard and Miss Dorothy Wentzell until the transfer of the Commission's duties to the National Council. The chairman's diocesan secretaries, Miss Priscilla Pennock and Miss Anita Pring, have taken an active part, especially in the financial aspects of the Commission's work. Clarence H. Poor, during the war the acting treasurer of the diocese of Massachusetts, has given the Commission freely of his time. . . .

The members of the Commission have heard with deep sorrow of the death of Bradford B. Locke. Through their officers they offer his family their sincere sympathy. In his relations with the Commission no one could have been a readier, more coöperative, and firmer friend. As executive vice-president of the Church Pension Fund he took an active personal interest in the Commission's plans to assure the chaplains' pension protection. In the same capacity he planned and supervised successive editions of *A Prayer Book for Soldiers and Sailors*. He was in frequent touch with the Commission's office and in all matters was a wise and generous counsellor.

(Rt. Rev.) HENRY K. SHERRILL,
(Rev.) HENRY B. WASHBURN,
(Rev.) J. BURT WEBSTER.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

Children in France

Previously acknowledged	\$3,992.68
Mrs. H. P. Burum	64.00
Mrs. John W. Reese	15.00
	\$4,071.68

European Children

Previously acknowledged	\$2,151.35
Virginia L. McCutcheon (for Yugoslavian children)	8.00
	\$2,159.35

China Relief

Miss Halley Newton (for Chinese children)	\$ 10.00
A Friend (for the hungry people in China)	10.00
A Churchwoman (for Chinese children)	1.00
	\$ 21.00

What About the Prayer Book?

A Layman's Response

By James G. Mitchell

Member, Joint Commission on Approaches to Unity

SOME warrant for a layman to defend the Anglican Liturgy may be found in the origin of the word. The two Greek roots from which "Liturgy" derives, signify, in combination, the *people's work*, or its virtual synonym, *service*. It is gratifying, therefore, to find, among the catalogue of errors and imperfections which Bishop Parsons attributes in response to his own interrogation, "What About the Prayer Book?,"* the acknowledgment that, to the "rank and file" of the Church, the Book of Common Prayer seems "pretty good." This, it must be admitted, is quite a concession on the part of those who have the larger interest in it, though slightly inconsistent with another assertion that "it remains true that there is certainly no party, and probably no individual, clerical or lay, that does not desire some changes," and the further affirmation of universal dissatisfaction with the Communion Office.

This almost limitless perspective is mildly reminiscent of the farmer who called upon the chef of a large hotel with the offer of two carloads of frogs. As the hotel's customers had no such capacity, the farmer eventually compromised on an order for two or three dozen. A few days later he returned with two frogs, and explained, by way of consoling the chef in his disappointment, that he had dragged the pond and had brought in the entire catch. He had been misled by the tumult.

According to recent statistical returns, the Episcopal Church in the United States of America has a total membership of some two millions. It would be interesting to learn what proportion of these has been incited to liturgical rebellion; and it would be still more edifying if the measure of their familiarity with the Liturgy as it presently obtains, and its history, could be taken.

THE FOLLY OF AMENDMENT

If the criticisms assembled by the Standing Liturgical Commission are of good report and possess any virtue, the project of amendment is a folly which it should not be called upon to commit. General Convention should, without delay, confer authority upon some competent body to write a new book.

And it is further to be observed, if we may be instructed by the sentiments expressed in Bishop Parson's letter† defending his original thesis, that its author has confused unity with uniformity.

Summary of the criticisms directed against the Book of Common Prayer will furnish substance for our first reflection: Family Prayers need enrichment; the Office of Institution makes little appeal; the Churching of Women is seldom used;

"as for the Visitation of the Sick, it is not only utterly unused, it is utterly unusable as an Office, nor is it nearly sufficient as a storehouse of pastoral suggestion." It appears, furthermore, that there is "a demand for a different kind of Morning Prayer—something more satisfactory than the mechanics of the old monastic daily offices for a great corporate service of worship." The Communion Office "satisfies no one." The Baptismal Office seems more unpopular than any other; nothing in it is commendable. Many find the Offices of Instruction distasteful. The Confirmation and Marriage Services (like a pair of shoes) need polishing. The Burial Office "needs enrichment, to stop the flood of sentimental prayers from other sources."

WHAT IS "ENRICHMENT"?

The Bishop's first article is a delusion. Family Prayers, he says, need enrichment. They need nothing of the kind; they need employment. Their re-reading convinces me that there is little, if anything, omitted that concerns the daily family well-being. Neither omission nor superfluity is anywhere indicated. They have suffered, as have our homes, from their neglect, and accretions would be calculated only to aggravate it. I hesitate always to assume to speak for any but myself; but I think many heads of families will share, perhaps reticently, my own regret that advantage of our opportunity has not been taken, and the realization that our homes would have been the happier, if each morning we and our families had approached the Throne through these media. And I think it is not unjust to mention that our clergy have done little to stimulate their use. Aside from more general exhortations, I cannot recall either evaluation or persuasion from pulpit or altar. The miner does not seek to enrich his mine; counseled by the geologist and engineer, his enterprise is addressed to extraction of the gold that is in it. And I would say: Don't labor to enrich these prayers; teach me rather to use them.

The sweeping declaration that the Office of Visitation of the Sick is "utterly unused" impresses me as the most shattering indictment of our clergy that has ever been uttered. This is to say that the pastoral responsibility, in its most vital characteristic, is universally ignored; or that some substitute of doubtful authenticity is tendered. This is an issue between the bishop and the great body of the clergy. While I must admit that no priest has read the office in my home, when illness has befallen (and I could wish that he had), I may still indulge the belief that the ministry is not indifferent to its obligations, and that there is some injustice in the accusation. That the office is "utterly unusable" is a charge that can and should be vigorously challenged. Nor is its

inadequacy as a "storehouse of pastoral suggestion" wholly apparent; if it were the invention of such a repository by a Liturgical Commission, and its ritual embodiment, are an idle fantasy. If it is generated at all, it will be the child of the priest's own ripened and ripening spiritual experience.

Again we are confronted by the "demand for a different kind of Morning Prayer—something more satisfactory than the mechanics of the old monastic daily offices for a great corporate service of worship." It is a painful reflection that a service that has brought consolation to millions through the centuries should receive treatment so lacking in respect; nor is the identification of the Order of Morning Prayer and the devotions of the monasteries with the machine shop any less bewildering. This bewilderment is in no manner relieved for large numbers who have conceived the Holy Communion as a "great corporate service of worship," but are now instructed that it "satisfies no one."

Many of us have already been the victims of variety and would cherish the hope that the experiments we have observed are not the criteria of liturgical reform. My own experience includes several services of Morning Prayer in a parish where the Prayer Book appears to be held in slight repute. It was opened on one of these occasions with Keble's

New every morning is the love
Our waking and uprising prove.

I do not know how any Churchman can fail to be moved by this hymn, or to resent its dismemberment. We were permitted only the first three or four verses; then we were rushed headlong into one or two introductory sentences, after which we leaped over the Invocation upon the General Confession. Being somewhat discriminating, we ignored the Prayer for All Sorts and Conditions of Men, which I had mistakenly regarded as the courtly prelude to the General Thanksgiving; and we relegated the Prayer of St. Chrysostom, as possibly one of those mechanistic devices against which objection has been registered, to the discard. The sermon that ensued did little to compensate for these mutilations, or, should I say, "enrichments"?

LITURGICAL TASTE

The comment upon the Burial Office serves to illuminate the error pervading all these denunciations and vague proposals. The presumption is obvious, as it is unfounded: that liturgical relaxation will automatically effect an improvement of spiritual taste. Sentimental prayers are not introduced in the burial or any other service by clergymen of refined responsibilities. The accumulation of prayers, even if contemplated in terms of enrichment, will never act as a specific for vulgarity; and unfortunately none of us, whether clerical or lay, is wholly unresponsive to its enticements.

There have been some ministers—the Rev. Joseph Parker, of City Temple, London, is a notable example—whose original prayers are at once eloquent and devotional. Most of the utterances in this classification are neither; and clergy

*THE LIVING CHURCH, January 20, 1946.

†THE LIVING CHURCH, February 17, 1946.

and laity alike have reason to be grateful for the safeguards which the Book of Common Prayer, if respected, provides against the temptation to exhibitionism.

Too little attention has been given to the trend from the informal toward the liturgical, and the spirit which activates it. The degree to which it is induced by improvement of spiritual taste is worthy of examination. It is an ironic circumstance that, while the Book of Common Prayer is falling into such disfavor among the more vocal of our own Church, it is receiving increasingly respectful and practical consideration in certain denominations.

The Methodist Church is a notable illustration. The pronouncement in its Book of Discipline concerning the Book of Common Prayer is at once a great tribute and a recognition of the liturgical trend. Under the caption "The Sunday Service of John Wesley," the following is incorporated in the division entitled "Orders of Worship":

"In commending the Sunday Service to 'Our Societies in America' Mr. Wesley wrote: 'I believe there is no Liturgy in the World, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety than the COMMON PRAYER of the CHURCH of ENGLAND. And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree.'"

Those who are influenced by words in their debasement, rather than in their clear meaning and application, may flinch at the concept of "elegance" in relation to the Prayer Book. If they will reexamine the term, they will appreciate Mr. Wesley's verbal precision, and, in its radiance, obtain a new vision and appraisal of the Book and its values.

IS IT "LAWLESSNESS"?

Ian Maclaren (the Rev. John Watson), in one of his stories of the Scottish Highlands, defends the native disposition to understatement concerning the weather. Standing in a drenching rain, the Highlander looks at the sky and observes that it is "wee damp." He must hold something in reserve for portrayal of the Deluge. When the charge of lawlessness is leveled against the members of any liturgical school, the best that can be said for it is that it is an adventure in linguistic exhaustion. Nothing is left even for atheism. Distasteful as the departures from established ritual may be, whether "high" or "low," occasional or habitual, I could not justify myself in the application of this epithet. For if I am to accept the authority of one dictionary I possess, the term "lawless" means "not obedient to, or controlled by, authority; regardless of law; disorderly; unruly; licentious."

Accusations so extreme have the dangerous recoil of an over-loaded shotgun. They were phenomenal of the 16th and 17th centuries, and of our own prohibition era, when those who disregarded its sumptuary laws were frequently denounced as outlaws. We should have learned by this time that intemperance is never an antidote for intemperance. It merely excites to further immoderation, with all its terrifying consequences.

Choir Mothers

Probably the least remembered, though the most taken for granted and the most self-effacing of all the non-paid workers in the parish scheme of things, is the Choir Mother. For many years she has been allowed to do her almost thankless job of keeping the choir spotless, mended and generally well turned out. She has also mended the injured feelings of new boy-choristers going through their rigorous "initiation" at the hands of those relentless older boys who have similarly suffered. She has helped to assuage the tears of the older boys when, their voices having changed, they have been notified by the Choir Master that they can no longer sing in the choir. She has always supplied that softening woman's touch so sadly needed, many times, in that little world of choristers which has, with sad truth, too frequently been called the "War Department" of the parish.

The Choir Mother generally loves young people, likes to be among them, is usually enjoyed by them and is generally a rather gorgeous Christian, for it takes such to do so thankless a piece of parish work which calls for plenty of hard work between Sundays. On that day which she loves and looks forward to, as do most of us, on *that* day she has to miss the opening of many a service, she has to get into church late and thus be relegated to some back seat when she fain would be up nearer the Altar and pulpit. Then, too many times to mention, she has even had to miss her precious Communion, to which she has looked forward all week, just because some "brat" in the choir, flagrantly disobeying the Choir Master's order, has gorged himself at the corner drug-store just before the service on a double dose of a banana royal assisted by a butter-scotch sundae with a marshmallow whip. At 11:30 he grows dizzy, looks pasty about the gills, and wonders whether or not he can make it to the sacristy hall door. By the time she has ministered to that de-angelized "angel" of the choir, she hears the choir coming

out in the recessional and another opportunity for her Sunday worship has been lost. And who cares? Very few. Who even thinks, knows or gives the work of the Choir Mother a second thought? Very, very few. How many other women or girls volunteer to help her? It is to laugh bronxishly.

We Varians all have been choristers in our time, and we have known many Choir Mothers, and, by and large, we rise up and call them blessed. They are usually the salt-of-the-earth type in their respective parishes, and no one but Our Blessed Lord and a varied lot of choristers over the years knows what a sweet and lovely influence they have exerted on many a life that might have been otherwise easily lost to The Church and The Kingdom.

These long-deferred lines of praise and appreciation for all our Choir Mothers, which should have been written years ago by other and abler pens, are being offered by us now—in honor of all those who are in Paradise with Jesus and of those who are still alive and active, for it goes without saying that if they are alive, they are active, for no one wants their job until a vacancy by death occurs.

Here is a field of usefulness in practically every parish calling for Christian and physical energy, humility, self-effacement, good humor, affection, patience, endurance, and consecration, all of which can come only to those who love Jesus and live close to Him. Ability as a seamstress is an essential, but entirely secondary to the other qualities mentioned as musts. Here is a real and true vocation offered to parish women who would truly serve, and if we were professional organizers, we would be likely to start formulating some such Order in The Church as the Community of St. Martha (she who was greatly cumbered with housewifely cares, remember?) and confine its membership to those grand, glorious women of God—our Choir Mothers!

AMMIDON AND COMPANY

Horace L. Varian

Horace L. Varian, Jr.

31 South Frederick Street

Baltimore 2, Maryland

Everything for the Church

Speaking of choirs, we have lovely choir award crosses with tailored ribbons and can supply them in silver or bronze. It might be a good idea to remember this, looking forward to Award Day.



FREEMASONS & CHURCHMEN

We are the oldest Masonic supply house in the U.S.A. This is our 87th year. Masonic books, jewelry and lodge supplies. EPISCOPAL PRAYER BOOKS, Chancel Books, etc. Send

for circular MLC.



THE REDDING MASONIC SUPPLY CO., Inc.
200 Fifth Ave. New York 10

When writing to Advertisers please mention THE LIVING CHURCH

FOR EASTER THE GREETING THAT IS

different



Give this lovely bookmark (1¼ x 6 inches) woven of enduring rayon with all the beauty of rare embroidery—an Easter gift to be used on through the year—mounted on beautiful folder designed to carry your personal message. Timely for Lent and Easter are No. 460—*Not my will but thine be done* and No. 436—*I am the resurrection*. Full line includes *The Good Shepherd*, *The Lord's Prayer*, *The 23rd Psalm*, *Suffer The Little Children*, and many other appropriate subjects. Now on display at religious bookstores and card shops or can be ordered from your publishing house.

15c each — \$1.50 per doz.

Postage additional.

Morehouse-Gorham Co.

14 E. 41st St., N. Y. 17, N. Y.

The American Church Union, Inc.

Organized to defend and extend the Catholic faith and heritage of the Episcopal Church. Every loyal Churchman should be a member. Send for Statement.

GENERAL SECRETARY

Box 455

Rosemont, Pa.

HEADQUARTERS for CHOIR GOWNS PULPIT ROBES



Vestments • Hangings • Stoles
Embroideries, Etc.
NEW CATALOG on Request

NATIONAL CHURCH GOODS SUPPLY CO.
Division of
NATIONAL ACADEMIC CAP & GOWN CO.
821-31 ARCH ST. PHILADELPHIA 7, PA.

ST. HILDA GUILD, Inc.

CHURCH VESTMENTS ALTAR LINENS
Ecclesiastical Embroidery
147 E. 47th Street NEW YORK

Conferences with references to the adornment of Churches.

Old Embroidery Transferred
Telephone: Eldorado 5-1058



BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

The Ubiquity of the Bible

OUR ROVING BIBLE. By Lawrence E. Nelson. Nashville: Abingdon-Cokesbury, 1945. Pp. 318. \$2.75.

Of books about the Bible there seems to be no end, and one cannot help but admire the temerity of the author of this volume when, in an age when even popular novelists are writing of the Bible, he offers us yet another. However, this volume is not just "another book on the Bible," for Lawrence Nelson brings to his work competent scholarship, an awesome fund of knowledge and information, and a sparkling and witty style that makes for most delightful reading. The author is director of the division of languages and of graduate studies at the University of Redlands, California, and a Baptist minister.

The aim of the author in this volume is to show the influence of the Bible on the life and letters of the English speaking peoples, and in so doing there is hardly a facet of history or life that is not touched upon. He begins with the coming to England in 597 of the Roman mission under St. Augustine, and indicates that even at that early date the Latin copies of the Bible then brought had begun to influence the language and habits of the people.

From this we are brought in a series of chronological divisions down to the day of foxholes and atom bombs, with the conclusion that never in man's history has the Bible found so sympathetic an environment as today. "It is now nearly 14 centuries since that mighty book was catapulted by Gregory's poor puns onto English soil. And in those 14 centuries it has become native to our souls. Its words are upon our lips; its cadences are in our ears; its thoughts are in our hearts. . . . In the 20th century—partly from the momentum bequeathed it from the nineteenth, and partly from the power of countless copies of the Scriptures avalanching as never before from the press—decade by decade it seeped ever more permeatingly into literature and into common everyday thought. Not since the Middle Ages has it been so much at home. As men and women of English speech everywhere face the second half of the 20th century, they face it fortified and deepened in spirit by 14 centuries of contact with the Bible."

It is very comforting that the author is able to make this comprehensive survey of the influence of the Bible without excessive recourse to the controversial aspects of the history of English-speaking Christianity. One, for instance, is somewhat startled, if pleasantly so, to find Henry VIII occupying a place that is not more prominent than is justly his in the broad stream of history. One hesitates to use the term "in a class by itself," but the temptation is strong to do so in regard to this book, for it defies classification. It is not a text-book, nor yet a reference book,

but once having read it, one will use it again and again for reference. It can be read with pleasure and profit by both the scholar and the 'teen-age reader, and the average person will enjoy it immensely. It should come very high on the list of books about the Bible. G. F. WHITE.

Poems by a Seminary President

OVER THE SEA, THE SKY. By Edwin McNeil Poteat. New York: Harpers, \$1.50.

Dr. Poteat is the author of *The Centurion*, a long narrative poem, and of *Four Freedoms and God*. He is president of Colgate-Rochester Divinity School.

The poems in this book are easily readable, vivid images expressed in flexible and finely balanced sound by words that skillfully present their meaning without vagueness or elaboration. They are, for the greater part, concerned with things, or fragments of them, that belong to his profession. They relate religion to life and life to religion, in every day practice in this present day world.

Poems like *The Jericho Road* which closes with this stanza,

"How hard for those in limousines
To heal the hurt of man!
It was a slow-paced ass that bore
The Good Samaritan";

I Who Love Beauty; City; and These Are the Sins declare the Social Gospel better than many sermons.

Spring Offensive; C. O. Trial; Casualty; Hiroshima; and Blackout which begins,

"Let there be light,' God said,"

and ends,

"Man groped, seeking a cave within the city—
What folly and what pity!
'Let it be dark,' he said,"

reflect war's more subtle devastations.

Throughout the book the poet follows, here and there, a curious plan of presenting serious, even profound thought, in dancing rhyme and meter. For the most part this method is successful but in a few poems it seems to have betrayed the poet's intention.

The poems of religion in this book though Protestant in feeling, are happily free from expressed prejudice. It is only found in *Orisons* where God is represented as tolerant and attentive to the use of prayer wheels and Mecca-facing mats, yet

"He knelt on scarlet plush before his lord,
And mumbled words of ancient lit-anies
But felt uncomfortable on his knees;
And God, lost in the gloomy nave, was bored."

This stanza of an otherwise striking poem is offset by a fine Hymn for the Ecumenical Movement, *Eternal God, Whose Searching Eye Doth Scan*, which closes the book.

PORTIA MARTIN.

The Living Church

NEBRASKA

It's a Boy!

Bishop Brinker of Nebraska and Mrs. Brinker are the parents of a son, Peter Rasmus, born at Clarkson Hospital, Omaha, on St. Patrick's Day, Sunday, March 17th.

WESTERN NEW YORK

Food Boxes Aid Needy Europeans

European families are receiving packages of food from 48 parishes in the diocese of Western New York. Each of these parishes is cooperating in a plan to send at least one box of food monthly to a family in Europe. Of these 48 parishes, 21 through individuals are sending from two to more than 20 boxes. One of the smaller parishes is sending 39 boxes. In all, 242 European families are receiving boxes of food from people in the diocese. Parish chairmen have the names of European families who are in need of help.

Bishop Davis of Western New York is urging more individual participation in the plan. The packages cost from four to six dollars including postage. In addition to the food plan, a clothing collection is being organized throughout the diocese with the aid of parish chairmen.

SOUTH DAKOTA

A Hymnal in Two Languages

Ever since the early days of Bishop Hare, Niobrara Deanery in the Indian field has published Prayer Books and hymnals for the use of the Dakota people.

The Prayer Book now in use is an abbreviated edition of the regular Prayer Book, containing the most commonly used services of the Church, with Dakota and English in parallel columns.

The hymnal is written in Dakota, but in many of the chapels there are considerable numbers of people, especially young people, who neither read nor understand Dakota. The last bi-lingual hymnal, now out of print, was printed in 1902.

At the present time an editorial committee and a printer are hard at work on a new bi-lingual hymnal, which the superintending presbyters at a meeting last summer decided to publish. Hopes are high that the new hymnals will be ready in time for the Niobrara convocation in June.

MICHIGAN

Seven Nationalities Hold Service

One of the most interesting and colorful affairs held in St. Paul's Cathedral, Detroit, for some time was the interracial-international service on March 10th. The service, planned by the department of Christian social relations of the diocese of Michigan, combined the clergy and choirs of seven nationalities. The Rev. James G.

Widdifield, rector of St. Paul's Memorial Church, Detroit, was chairman of the committee on arrangements.

Parts of the service were sung by the clergy and choirs of the Armenian Church of St. John Baptist, where the Rev. Nerses Odian is the priest; the Greek Church of SS. Constantine and Helen, of which the Rev. Alex Papastefanos is the priest; the Rumanian Church of SS. Peter and Paul under the Rev. Peter Moga; the Russian Church of Sts. Peter and Paul under the Rev. V. E. Lilikovich; the Serbian church, "Ravanica," where the Rev. Miodrag Mijatovich is the priest; the Syrian Church of St. George under the Very Rev. Benjamin HOFFZ; and St. Paul's Cathedral with Dean O'Ferrall.

Representing other groups at the service were the Rev. Shigeo Tanabe, chaplain to the Detroit Japanese-Americans, and the Rev. Malcolm G. Dade, rector of St. Cyprian's Church, Detroit, for the Negroes.

The Rev. C. W. Hughes, canon in residence at St. Paul's Cathedral, acted as master of ceremonies, and the Rev. Gordon Matthews, executive secretary of the diocese, also had a part in the service. The sermon was preached by Bishop Demby, retired Colored Suffragan of Arkansas.

The cathedral was filled for the service, and afterwards an interracial-international fellowship tea was served to 500 guests in the cathedral house. The tea was served by the older members' group of the diocesan Girls' Friendly Society with the cooperation of the International Institute.

MASSACHUSETTS

Boston Missions Show Progress

"In spite of the fact that the mission and aided parishes of the archdeaconry of Boston are in city areas where conditions never change for the better, they have more than held their own," said Bishop Heron, Suffragan of Massachusetts, at the annual meeting of the archdeaconry. The meeting was held in conjunction with the Episcopal City Mission, now in its 102d year, in the Diocesan House on February 28th.

Specifically, he mentioned St. Peter's Church, Jamaica Plain, which has relinquished diocesan aid, and St. Cyprian's Church, Roxbury, which will apply for admission as an independent parish to the next diocesan convention on May 8th. Substantial improvements had also been made in St. Matthew's Church, and the Church of the Redeemer, South Boston; St. John's Church, East Boston; St. Ann's Church, Dorchester; St. Margaret's Church, Brighton; St. Luke's Church, Chelsea; and St. Paul's Church, Beachmont.

The Allen Recreation Center, known far and wide during the past 49 years as a mothers' rest and girls' camp at Revere Beach, has been sold; the mothers will still be cared for though purchase of a new building will await more favorable conditions. Morville House, the home in

the Back Bay for elderly women, has been enlarged by purchase of another building which will provide an infirmary.

Bishop Heron paid tribute to the late Helen N. Mower, for 32 years secretary of the Episcopal City Mission, who was also known for her work in the national Order of the Fleur de Lis for girls.

PUERTO RICO

Recognition of School Announced As Bishop Blesses Buildings

Coincident with the blessing of the Colegio de Agricultura San José, it was announced that the Insular Department of Education has officially accredited the school, which is the only rural boarding school in Puerto Rico offering courses in vocational agriculture. The school is located in barrio Quebrada Limón, Ponce.

Clergy and visitors from all parts of the island gathered at the school on St. Joseph's Day, March 19th, to witness the blessing of the institution by Bishop Colmore of Puerto Rico. The activities of the patronal festival began on St. Joseph's Eve, when Bishop Colmore administered Confirmation to four boys who are students. One other, previously confirmed in another Church, was received at the same time. All the other students are already confirmed members of the Church.

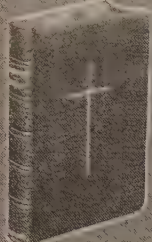
Bishop Boynton, Coadjutor of Puerto Rico, was the celebrant at the pontifical High Mass offered to Almighty God in thankful memory for the life and example of St. Joseph, foster father of the Saviour and patron of all boys. At this early celebration the newly confirmed boys made their first Communion with their school-mates and the faculty.

The board of advisors of the school met at 10 A.M. and announced the official accrediting of the school and the decision to offer the seventh, eighth, and ninth grades in the new school year beginning in August, 1946. Members of the board of advisors, in addition to the Bishops, are Fr. Antonio Villafañe and Fr. Donald Gowe; Messrs. Emilio Vergne and Julio Canales of Ponce; the Rev. Fco. Reus-Froylán, chaplain; and Frederick E. Kidder, A.B., headmaster.

At noon Bishop Colmore led a procession of 12 clergy, the students and faculty of the school, and many visitors to bless the various rooms and activities of the school, beginning with the entrance gate and ending in St. Joseph's Chapel. Afterwards a buffet luncheon was served to all present.

Colegio de Agricultura San José opened in August, 1945, with the seventh and eighth grades. The purpose of the founder, the Rev. Ralph K. Webster, was to establish an institution for educating rural boys in agriculture, which would serve as a model in rural reconstruction along the lines of health improvement, economic reorganization, citizenship training, and spiritual regeneration. It is a self-help boarding school. The students receive instruction in all the subjects required by the

OXFORD PRAYER BOOKS AND HYMNALS



NEW EDITION

OXFORD BOOK OF COMMON PRAYER, with the new Lectionary.
Combined in one volume with

THE REVISED HYMNAL, containing 600 hymns (201 new)
with the melody to each one.

OXFORD ALTAR SERVICE, with new Chancel Prayer Books and
Revised Hymnals to match.

At all booksellers. Booklet upon request.

OXFORD UNIVERSITY PRESS, 114 Fifth Avenue, New York 11

Department of Education and, in addition, an expanded program of practical and theoretical agriculture.

Instructors in addition to Mr. Kidder, headmaster, and Fr. Reus, chaplain, are Miss Ethel M. Robinson, M.A., English teacher, and Gilberto González, B.S., agronomist and agricultural teacher. Mrs. Doreen Brewer Reus, R.N., is school nurse.

MINNESOTA

Lenten Offering for Liberia

Church school children of the diocese of Minnesota have set a goal of \$6,000 for their Lenten offering, which will be used towards one year's maintenance, equipment, and salaries at St. Timothy's Hospital, Cape Mount, Liberia.

The Rev. Clark McElmury of Minneapolis and members of his committee in charge of promoting the offering chose this project because it is of particular interest to Minnesotans.

Three Minnesota Churchpeople have worked at St. Timothy's Hospital in Liberia. In 1936, Sister Frances Jolly (now Mrs. Gordon King) of Anoka, commissioned by the Church Army, volunteered for service and was sent to Julia Emery Hall in Liberia. She returned to Minnesota a year later to be cured of malaria, but left again for Liberia as soon as the doctors would permit. There, many times the only white person in the community, she managed House of Bethany at Cape Mount and took over St. Timothy's Hospital with the aid of native nurses.

Another Minnesotan, Julia Andersen (now Mrs. Walter Schultz), a graduate of St. Barnabas' Hospital, was sent to St. Timothy's Hospital, where she spent two years before contracting malaria.

In 1944, Nurse Jean Gee, born in Deep River, Minn., was sent to St. Timothy's. Back in Minnesota now on a leave of absence, Miss Gee has conferred with the Rev. Mr. McElmury and Patricia Dyson to tell them what the children's Lenten offering will do for St. Timothy's.

LEXINGTON

Christ Church Sesquicentennial

At Christ Church, Lexington, Ky., which is celebrating its 150th anniversary as the oldest Episcopal church west of the Alleghanies, the rector, the Rev. James W. Kennedy, presented the largest confirmation class in the history of the parish, 60 in number, to Bishop Moody of Lexington on March 3d.

As a further part of the parish's sesquicentennial celebration, plans are on foot to raise \$150,000 in May for the erection of a parish house addition and chapel. Ten per cent of the amount raised, however, will be turned over to the Reconstruction and Advance Fund.

A book is now being published covering the long and significant history of this parish which has exercised a powerful influence on the Church's life in Kentucky.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
Silks—Altar Cloths—Embroideries
Priest Cloaks—Rabats—Collars
Custom Tailoring for Clergymen

1837 Church Vestment Makers
Over One Hundred Years 1946

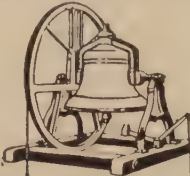
COX, SOMES & VINING, Inc.
131 East 33rd Street, New York 10, N.Y.



MENEELY BELL CO.

22 RIVER ST.,
TROY, N. Y.

BELLS



RELIGIOUS PUBLISHERS
to the CHURCH

CHURCH SUPPLIES
ALTAR APPOINTMENTS
CANDLES - FLAGS
Catalogs on Request

EDUCATIONAL SUPPLIES
and TEXTS

Morehouse-Gorham Co.
(ESTABLISHED 1884)
14 E. 41st STREET, NEW YORK 17, N. Y.

SEE THE **Peabody** LINE OF
FOLDING-AUDITORIUM-CHOIR
AND SUNDAY SCHOOL CHAIRS

Write for Catalog and Prices

THE PEABODY COMPANY
BOX 20 NORTH MANCHESTER, IND.



Chair No. 75

This is God's World:

And there is a world-wide fellowship of men and women dedicated to God and empowered by Him to work for the establishment of His Kingdom of righteousness and peace. The thrilling story of their labors is chronicled week by week in

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.

(Rates — new or renewal)

One-year subscription	\$5.00	Two one-year subscriptions	\$9.00
Two-year subscription	\$9.00	Each additional subscription	\$4.00

(Foreign \$1 a year extra)

The Living Church

744 North 4th Street

Milwaukee 3, Wis.

Enclosed find \$..... Please send The Living Church for..... (time) to:

Name.....

Street.....

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Richard Reed Yocum, Priest

The Rev. Richard Reed Yocum, rector of St. James' Church, Boardman, Ohio, died on March 16th. Mr. Yocum came to the Church from the ministry of the Reformed Church. He was ordained to the diaconate in 1929 and to the priesthood in 1930 by the late Bishop Rogers of Ohio. Born in Lebanon, Pa., in 1890, he was educated at Ursinus Academy, Heidelberg College, and the Central Theological Seminary of the Reformed Church, Dayton, Ohio.

Before going to the Boardman parish Mr. Yocum had served as priest in charge of St. Andrew's Mission, Barberton, Ohio, a suburb of Akron. He was interested in the work for the deaf and for a time assisted in that field in Canton and Barberton.

The burial office was read at St. James' Church, Boardman, by Bishop Tucker of Ohio, on March 18th, and interment was at Riverside Cemetery, Cleveland.

Mr. Yocum is survived by his wife, Clara, three daughters, and a son, Paul, of Barberton, Ohio.

Leonora M. Kelton, Deaconess

Deaconess Leonora Marie Kelton died in Los Angeles, Calif., on January 14th. She was born of New England parentage on May 16, 1875, in Brooklyn, N. Y.

Deaconess Kelton received her training at the Church Training and Deaconess House in Philadelphia. After graduation

in 1907 she was sent as the first Thank Offering worker to Cuba, where she did teaching and social service work. Later she returned to New York City to do institutional work at Holy Trinity Church.

In 1916 she was called to Sacramento, Calif., where she was ordered deaconess by Bishop Moreland on May 16, 1917, in St. Paul's Church. She organized interdenominational and interracial work in that city and aided in the establishment of St. Barnabas' Community Home. In 1927 she reestablished the Home of the Merciful Saviour for crippled and invalid children, where girls also receive vocational training.

Deaconess Kelton was a member of the Los Angeles Deaconess Chapter and of the Los Angeles Colony of the National Society of New England Women.

The funeral service was held in St. Paul's Cathedral on January 17th. Bishop Stevens of Los Angeles, Bishop Gooden, Suffragan of Los Angeles, and the Rev. B. M. Hause officiated.

Priscilla Jane Hartung

Priscilla Jane Hartung, three week old daughter of the Rev. George F. and Mrs. Hartung, died at St. Joseph's Hospital, Lewistown, Mont., on March 9th. Bishop Daniels of Montana celebrated a Requiem on March 14th.

Fr. Hartung is the rector of St. James' Church, Lewistown.

Mrs. James Bruce McClelland

Mrs. James Bruce McClelland (Kate Ellerbe Winn) died at the home of her daughter in Scarsdale, N. Y., on February 9th. A devoted Church worker, she wrote a brief history of St. John the Baptist Church, Clarendon, Texas, from 1887 to 1936. The first service of this church in Donley County, Texas, was held in Mrs. McClelland's home, a small ranch near Clarendon, in November, 1887. The church, built later, was the first Episcopal church built in the Panhandle of Texas.

Mrs. McClelland was born in Selma, Ala., on May 5, 1863. She spent most of her life in Texas where she was a leader and organizer in the Clarendon church. As organist, Sunday school teacher, and choir director, she served St. John the Baptist Church in Clarendon until her 80th year.

Her son, James Bruce McClelland of Oklahoma City, Okla., her daughter, Mrs. Henry Dodge of Scarsdale, a sister, Mrs. A. T. Embree of Fredericksburg, Va., four grandchildren, and one great-grandchild survive her.

Mrs. Frank Hale Touret

The death of Mrs. Frank Hale Touret, which occurred on January 6th, five months after that of Bishop Touret, recalls to the older generation of Church workers that period of high hope and successful endeavor which followed the great

SCHOOLS

FOR GIRLS

KEMPER HALL

KENOSHA, WIS.

Boarding and day school for girls offering thorough college preparation and training for purposeful living. Study of the Fine Arts encouraged. Complete sports program. Junior School department. Beautiful lake shore campus. Under direction of the Sisters of St. Mary. For catalog, address: Box LO.

MARGARET HALL

under Sisters of St. Helena
(Episcopal)

Small country boarding and day school for girls, from primary through high school. Accredited college preparatory. Modern building recently thoroughly renovated includes gymnasium and swimming pool. Campus of six acres with ample playground space, hockey field, and tennis court. Riding. Board and tuition, \$800.

FOR CATALOGUE AND VIEW FOLDER, ADDRESS:
SISTER RACHEL, Prin., O.S.H., Box B, Versailles, Ky.

St. Margaret's School

Episcopal. Thorough preparation for college. Music, Art, Athletics, Riding. Limited enrollment. For illustrated catalog, address: Mrs. Langhorne C. Craighill, Headmistress, Tappahannock, Virginia.

Saint Mary's School

Mount Saint Gabriel
Peekskill, New York
Boarding School for Girls

College Preparatory and General Courses. Music, Art, Dramatics, Typewriting, Modified Kent Plan. Under the care of the Sisters of Saint Mary. For catalog address THE SISTER SUPERIOR

◆ STUART HALL ◆

Under 3 Episcopal Dioceses of Virginia
103rd Session. Fully accredited. Effective preparation for college. General course for Non-College Girl. Music, Art, Dramatics, Home Economics. Modern academic building, gymnasium and tiled swimming pool. Sports.

For catalogue, address:
Mrs. Wm. T. Hodges, A.M., Prin.
Box J-L, Staunton, Virginia

DEACONESS TRAINING SCHOOL

TRAINING FOR CHURCH WORK
is offered to qualified women at
THE NEW YORK TRAINING SCHOOL
FOR DEACONESS AND
OTHER CHURCH WORKERS

Write to: Deaconess Ruth Johnson
St. Faith's House, 419 West 110th St.
New York 25, New York

SPECIAL

The Hospital of Saint Barnabas and the
University of Newark offer a full course in
NURSING

to qualified High School graduates. Scholarships available. Classes enter in February and September

Apply to — Director of Nursing
Hospital of Saint Barnabas
685 High St., Newark, N. J.

If...

the Church is important to you, it is important for you to support and make use of the Church institutions listed here.

SCHOOLS

FOR BOYS

CATHEDRAL CHOIR SCHOOL NEW YORK

A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the School are small with the result that boys have individual attention, and very high standards are maintained. The School has its own building and playgrounds in the close. Fee—\$350.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:

The CANON PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City

DeVEAUX SCHOOL

1852—1946

A military Church school founded for the express purpose of establishing full scholarships for boys of fine character and exceptional ability, provided their fathers are deceased. Thorough preparation for college; tuition, board, room and laundry for boys whose fathers are living, grades seven and eight, \$950.; grades nine to twelve \$1,000. For Catalog, address THE HEADMASTER, DeVeaux School, Niagara Falls, New York.

COLLEGES

CARLETON COLLEGE

Laurence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College

Northfield Minnesota

CLASSIFIED

ALTAR BREAD

ALTAR BREAD made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Prices and samples on application.

ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

BOOK FINDING SERVICE

I WILL SEARCH for out-of-print books you want but can't locate. Anglican religious books a specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

FOR SALE

CASSOCK made in England—New—Splendid Material. Suit man about 5 feet 11—and 42 chest. Price \$50. delivered. Rev. George Backhurst, St. Clair, Mich.

SET of green silk Eucharistic vestments—chasuble, stole, veil, burse, \$20. Will send on approval. Reply Box F-3064, The Living Church, Milwaukee 3, Wis.

PRE-FABRICATED Hodgson sectional church building with 2 small wings for sacristy and robing room, seating capacity 175. Correspondence solicited. Ed. L. Stock, 3402 Connecticut Avenue, Washington 8, D. C.

LINENS AND VESTMENTS

PURE IRISH LINENS now in stock for all Church needs. Supplies constantly arriving. Good qualities, also fine cottons. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIOS, Washington and London, linens and materials by the yard. Surplices, albs, altar linens, stoles, burses, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, \$5.67. Also my Handbook for Altar Guilds. Price, 50 cts. L. V. Mackrille, 11 W. Kirke St. Chevy Chase 15, Md., 30 minutes from U. S. Treasury, Tel. Wisconsin 2752.

POSITIONS OFFERED

HOUSEMOTHER-NURSE COMBINATION—for boys' private school, only 45 cadets enrolled. Good cash salary plus full maintenance. State age and qualifications. Reply Box J-3060, The Living Church, Milwaukee 3, Wis.

CURATE wanted for growing Catholic parish; single preferred; one who is interested in developing the faith, rather than ceremony. Address, Rector, Church of the Incarnation, 10331 Dexter Blvd., Detroit 6, Michigan.

RECREATIONAL PROGRAM WORKER—for recreational work with teen-age convalescent patients. Address inquiries to St. Luke's Convalescent Hospital, Greenwich, Connecticut.

RATES: (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 25 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

DEATHS

campaign of The Church's Call at the close of the First World War. Mrs. Touret was a loyal coöperator in that program and her enthusiasm and delightful sense of humor are remembered as a feature of those years which seemed particularly prolific in striking leadership.

She was the former Irene Chittenden Farquhar of Detroit, Mich., whom the young Frank Touret, then finishing his term as curate of Christ Church in her home city, married in 1906 and took with him to Colorado where he was first rector of parishes in Fort Collins and Colorado Springs, and then successively Missionary Bishop of Western Colorado (1917), Acting Bishop of Utah (1918), and Bishop of the missionary district of Idaho from 1919 until acute ill health forced him to resign in 1924.

Mrs. Touret accompanied him on his return to his home diocese of Massachusetts; and there he served for three years, 1926-1929, as rector of the Church of the Good Shepherd, Waban, until he could no longer stand the strain of continuous duty. During the succeeding years, when Mrs. Touret's health also became precarious, they made their winter home in Tryon, N. C., and spent the summers on the Island of Nantucket off the Massachusetts coast. For the past few years they had lived continuously on Nantucket and there they both died.

CHANGES

Appointments Accepted

The Rev. George C. Ashley, formerly rector of Calvary Church, Batavia, Ill., is now rector of St. James' Church, 52d and Kershaw Sts., Philadelphia. Address: 921 W. Fishers Ave., Philadelphia 41, Pa.

The Rev. Robert Edward Davis, formerly assistant at St. Paul's Church, Richmond, Va., will become vicar of Christ Church, South Barre, and Christ Memorial Church, North Brookfield, Mass., effective May 1st. Address: South Barre, Mass.

The Rev. George E. Harper, formerly rector of St. Luke's Church, Columbia, S. C., is now rector of St. Cyprian's Church, Hampton, Va.

The Rev. George Wyndham Ridgway, formerly locum tenens at the Church of the Holy Communion, Rock Springs, Wyo., is now its rector. Address: Rock Springs, Wyo.

The Rev. J. Burton Salter, canon of St. Michael's Cathedral, Boise, Idaho, will become the rector of the Church of the Good Shepherd, Ogden, Utah, effective May 1st.

The Rev. John R. Stalker, rector of St. Timothy's Church, Massillon, Ohio, will become professor of practical theology at Bexley Hall Seminary, Gambier, Ohio, on July 1st.

The Rev. Samuel Alston Wrapp, formerly locum tenens at Holy Communion Church, Charleston, S. C., is now serving as clerical supply at Christ Church, Roanoke, Va., until the arrival of the Rev. Van Francis Garrett as rector [Living Church, March 24th].

Military Service

Separations

The Rev. William E. Arnold, formerly an army chaplain in North Africa, Italy, and Germany, is now vicar of St. Martin's Church, Pittsfield, and St. Luke's Church, Lanesboro, Mass. Address: 192 Dalton Ave., Pittsfield, Mass.

The Rev. George Martin Bean, formerly a naval chaplain serving in the Pacific area, is now assistant professor and acting chaplain at Lehigh University, Bethlehem, Pa. Address: Drown Memorial Hall, Lehigh U., Bethlehem, Pa.

The Rev. Michael R. Becker, formerly a chap-

CLASSIFIED

POSITIONS OFFERED

WANTED: Director of Religious Education to do full time parochial and administrative work in large urban Parish. Reply to Rector, St. John's Episcopal Church, Sharon, Pennsylvania, for interview.

MALE-ASSISTANT to director of Boys Home. State Qualifications and Experience, Salary and Maintenance. Reply Box L-3051, The Living Church, Milwaukee 3, Wis.

HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

WANTED—Assistant priest in active Mid-West Parish. Preferably single. Reply Box W-3030, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

FORMER NAVY CHAPLAIN desires rectorship medium size parish, preferably in South, but will consider elsewhere. Age 43, and married. Correspondence invited with bishops and vestries. Reply Box J-3059, The Living Church, Milwaukee 3, Wis.

POST AS CHOIRMASTER-ORGANIST. Thirty years experience with boys and mixed choirs. Well recommended by clergy and vestry. Reply Rev. H. C. Goodman, 1523—22nd St., N.W., Washington 7, D. C.

PRIEST—past five years engaged in work of Canon Missioner desires permanent parish in East or upper South. Moderate Churchman. References—4 Bishops and leading laymen. Reply Box B-3062, The Living Church, Milwaukee 3, Wis.

TEACHING POSITION, DISCHARGED veteran, prefers church school. English, speech, French, administration. Well educated. Experienced. Reply, Box W-3057, The Living Church, Milwaukee 3, Wis.

EXPERIENCED organist-choirmaster available. Recitalist, composer of church music, college professor. Mus.D., A.A.G.O. degrees. Qualified S.S. teacher. Reply Box M-3056, The Living Church, Milwaukee 3, Wis.

WHAT PARISH would like young, ex-Army Chaplain as Rector? Wide experience. Strictly Anglican; no popery or sectarianism. References EXCHANGED. Reply Box E-3061, The Living Church, Milwaukee 3, Wis.

ORGANIST AND CHOIRMASTER in Episcopal Church with reasonably high music standard. 15 years experience with boys' and mixed choirs. At present engaged as organist and instructor of music in prominent college. 35 years old, married, Churchman. Salary \$2,500—\$3,000. Reply Box N-3063, The Living Church, Milwaukee 3, Wis.

RECTOR OF PARISH desires city or suburban charge in either north or south; excellent health; sound conservative Churchman. Correspondence invited with bishops and vestries. Box C-3025, The Living Church, Milwaukee 3, Wis.

WANTED

LINENS, HANGING—Small Mission desires linens, Altar hanging or other accoutrements which you may wish to discard or pass along. Repairs and embroiders will be done by the Guild. St. Christopher's Guild, Box 1267, Hobbs, New Mexico

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

CHANGES

lain in the USNR, has now been separated and may be addressed at Sutton Rd., Barrington, Ill.

The Rev. Gustave H. Caution, on terminal leave from the army, will become rector of St. Matthew's Church, Savannah, Ga., effective April 1st. Address: 313 E. Harris St., Savannah, Ga.

The Rev. William F. Creighton, formerly a naval chaplain, became rector of St. John's Church, Bethesda, Md., on March 1st. Address: 445 W. Bradley Lane, Chevy Chase 15, Md.

The Rev. Francis B. Sayre, Jr., formerly a naval chaplain, is now an industrial chaplain in Cleveland, Ohio.

The Rev. James Donald Skinner, formerly a naval chaplain, has resumed the rectorship of St. James' Church, Bozeman, Mont. Address: P. O. Box 55, Bozeman, Mont.

Change of Address

Chaplain Charles W. Nelson, commander in the USNR, has been detached from the USS Tarawa and has been ordered for duty at the Naval Air Station, Lakehurst, N. J.

Changes of Address

The Very Rev. John Wallace Suter, D.D., dean of Washington Cathedral, Washington, D. C., formerly addressed at 1302 18th St., N.W., should now be addressed at Washington Cathedral, Mt. St. Alban, Washington 16, D. C.

Ordinations

Priests

Georgia: The Rev. Clifford Huntington White was ordained to the priesthood at Christ Church, Valdosta, by Bishop Barnwell of Georgia on March 16th. He was presented by the Rev. Thomas

G. Mundy. The Rev. Charles Wyatt-Brown preached the sermon. The Rev. Mr. White is dean of the chapel and a teacher at the Georgia State Woman's College, Valdosta, Ga.

Long Island: The Rev. George French Kempell, Jr., was ordained to the priesthood at St. Paul's Church, Glen Cove, N. Y., by Bishop DeWolfe of Long Island on March 17th. The ordinand was presented by the Rev. Lauristan Castleman, and the Ven. Harry J. Stretch preached the sermon. The Rev. Mr. Kempell will be priest in charge of St. Mary's Church, Auburndale, N. Y. Address: 212-07 83d Rd., Bayside, L. I., N. Y.

The Rev. David Joseph Williams was ordained priest by Bishop DeWolfe of Long Island at the Cathedral of the Incarnation, Garden City, N. Y., on March 15th. He was presented by the Rev. Hedley Williams, and the sermon was preached by the Rev. James Williams. He will be rector of Trinity Church, Northport, and Grace Church, Huntington Station. Address: 271 Woodbine Ave., Northport, L. I., N. Y.

Maryland: The Rev. Leonard St. John Iverson was ordained to the priesthood on March 14th by Bishop Powell of Maryland at St. David's Church, Roland Park, Baltimore, Md. He was presented by the Rev. Richard T. Loring, who also preached the sermon. He will be the assistant at St. David's Church. Address: 4700 Roland Ave., Roland Park, Baltimore, Md.

Pennsylvania: The Rev. Robert Morton Smith was ordained to the priesthood by Bishop Hart of Pennsylvania at St. Paul's Church, Chester, Pa., on March 15th. He was presented by the Rev. Charles H. Long, and the sermon was preached by the Rev. Crosswell McBee. He will be vicar of St. Ambrose Mission in Philadelphia. Address: 248 S. 8th St., Philadelphia 7, Pa.

Rhode Island: The Rev. Halsey DeWolf Howe was ordained priest at Christ Church Cathedral, Springfield, Mass., by Bishop Perry of Rhode Island on March 11th. He was presented by the

Rev. A. R. Parshley. Bishop Lawrence of Western Massachusetts preached the sermon. The Rev. Mr. Howe will continue as curate of Christ Church Cathedral in Springfield. Address: 37 Chestnut St., Springfield, Mass.

Deacons

Alabama: Joseph Robert Horn III, was ordained deacon by Bishop Carpenter of Alabama at Trinity Church, Bessemer, on March 21st. The ordinand was presented by the Rev. Dr. G. W. Ribble; the Rev. Victor B. Stanley, Jr., preached the sermon. He will be vicar of the Baldwin County Mission Field under the direction of the Rev. J. D. C. Wilson. Address: Fairhope, Ala.

Ohio: Thomas Gibson Johnson was ordained deacon at Emmanuel Church, Cleveland, by Bishop Tucker of Ohio on March 1st. He was presented by the Rev. Andrew S. Gill, who also preached the sermon. He will be curate of Emmanuel Church. Address: 8614 Euclid Ave., Cleveland 6, Ohio.

Pennsylvania: William Armstrong Powell and Robert Everitt Savage were ordained to the diaconate by Bishop Hart of Pennsylvania at St. Paul's Church, Chester, on March 15th. Mr. Powell was presented by the Rev. Ralph E. Coonrad, and Mr. Savage by the Rev. S. Tagart Steele, Jr. The sermon was preached by the Rev. Crosswell McBee. Mr. Powell may be addressed at 1323 Rutland Lane, Wynnewood, Pa. Mr. Savage will be in charge of Trinity Church, Solebury; address: 140 Hansberry Street, Philadelphia 44, Pa.

South Florida: Henry Ethelbert Sigismund Reeves was ordained to the diaconate in St. Agnes' Church, Miami, Fla., on March 10th by Bishop Louttit, Suffragan of South Florida. The candidate was presented by the Rev. Charles Sedgewick, and the sermon was preached by the Ven. John E. Culmer. Mr. Reeves is the publisher and editor of the Miami Times, a Negro newspaper. He has been assigned to the staff of St. Agnes' Parish.



GO TO CHURCH DURING LENT



GO TO CHURCH! That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

ALABAMA—Rt. Rev. Charles C. J. Carpenter, D.D., Bishop

Church of the Advent in Downtown Birmingham
Rev. John C. Turner, Rector
Sun: 7:30, 11 a.m., 4 & 6 p.m.
Daily: 12:05-12:25 Bishops Clingman, Hobson, Carruthers, Keeler, Wright, Scarlett and Carpenter speaking; Wed. 11 a.m. & 7:30 p.m.; Fri. 7:30 a.m. Prayer Chapel always open.

ALBANY—Rt. Rev. George Ashton Oldham, D.D., Bishop; Rt. Rev. Frederick Lehrle Barry, D.D., Bishop Coadjutor

St. George's Church, N. Ferry St., Schenectady 5, N. Y.
Rev. George F. Bambach, B.D., Rector
Sun: 8 & 11 a.m.; 7:30 p.m.
Daily: M.P., 9:30 a.m.; E.P., 5 p.m.; Holy Communion, 10 a.m. Tues., Thurs. & Holy Days; Wed in Lent, Ev. Fry. & Sermon, 8 p.m.

ATLANTA—Rt. Rev. John Moore Walker, D.D., Bishop

Our Saviour, 1068 N. Highland Ave., N.E.
Rev. Roy Pettway, Rector
Sun. Masses: 7:30, 9:30, 11:00. Matins, Mass and Vespers daily. Confessions, Sat. 4-5 p.m.

St. Luke's Church, 435 Peachtree St.
Rev. J. Milton Richardson, Rector; Rev. W. Armistead Boardman
Sun.: 9, 10 & 11 a.m. Daily (except Sat.) 12:05. Noonday Service; Fri., 5:30 p.m., Evening Prayer

CENTRAL NEW YORK—Rt. Rev. Malcolm Endicott Peabody, D.D., Bishop

Grace Church, Cor. Church and Davis Sts., Elmira, N. Y.
Rev. Frederick T. Henstridge, Rector
Sun.: 8, 11 a.m.; 4:30 p.m.
Daily: Tues. & Thurs., 7:30 a.m.; Wed., Fri., Sat., & Holy Days, 9:30 a.m. Others announced.

Grace Church, Genesee & Elizabeth Sts., Utica, N. Y.

Rev. H. E. Sawyer, Rector; Rev. E. B. Pugh
Sun.: 8, 9:30 & 11 a.m.; 4:30 p.m.
Daily: 5 p.m.; H. C., Tues. & Thurs., 10 a.m.; Fri., 7:30 a.m.

CHICAGO—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop

Church of the Atonement, 5749 Kenmore Avenue, Chicago 40
Rev. James Murchison Duncan, Rector; Rev. Edward Jacobs
Sun.: 8, 9:30 and 11 a.m. H.C.; Daily: 7 a.m. H.C.

St. Bartholomew's Church, 6720 Stewart Ave., Chicago 21
Rev. John M. Young, Jr., Rector
Sun.: 7:30, 9, 11, 7:30
Others Posted

St. Luke's Church, Lee & Hinman Sts., Evanston, Ill.

Rev. Edward Thomas Taggard, Rector; Rev. Joseph Barnes Williams; Rev. Darwin Kirby, Jr.
Sun.: Holy Eucharist, 7:30, 9 & 11 a.m.
Daily: Holy Eucharist, 7:30 a.m. except Wed. 7 & 11 a.m. Confessions: Sat., 4:30-5:30 & 7:30-8 p.m.

CONNECTICUT—Rt. Rev. Frederick Grandy Budlong, D.D., Bishop; Rt. Rev. Walter Henry Gray, D.D., Bishop Coadjutor

St. Mark's Church, 147 W. Main St., New Britain, Conn.
Rev. Reamer Kline, Rector
Sun.: 8 a.m., Holy Communion; 9:30 a.m., Church School; 11 a.m. Morning Service; 7 p.m., Young People.
Daily: Wed., 10 a.m., Holy Communion; 7:30 p.m., Lenten Service; Fri., 7 a.m., Holy Communion

KANSAS—Rt. Rev. Goodrich Robert Fenner, S.T.D., Bishop

St. James' Church, E. Douglas & Yale, Wichita, Kansas
Rev. S. E. West, Rector; Rev. Laurence Spencer, Curate-Onest
Sun.: 7:30, 8:15, 9:30 & 11 a.m.
Daily: 9 a.m., Morning Prayer; Wed. & Holy Days, 9:30 a.m., Holy Communion

LONG ISLAND—Rt. Rev. James Pernette DeWolfe, D.D., Bishop; Rt. Rev. John Insley B. Larned, D.D., Suffragan Bishop

St. Paul's Church of Flatbush, Church Ave. and St. Paul's Place, Brooklyn. B.M.T. Subway, Brighton Beach Line to Church Avenue Station
Rev. Harold S. Olafson, D.D., Rector
Sun.: 7:30, 8:30, 11 a.m.; Thurs.: 7:15 & 10 a.m., Holy Communion and Spiritual Healing; 7:15 Saints' Days. Choir of Men and Boys

LOS ANGELES—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop

St. Paul's Cathedral, 615 S. Figueroa St., Los Angeles 14
Very Rev. F. E. Bloy, D.D., Dean
Sun.: H. C., 8, 9 & 11 a.m.
Daily: Tues., H. C., 9 a.m.; Thurs., H. C., 10 a.m. with Healing Prayers & Laying on of Hands

St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.
Rev. Neal Dodd, D.D.
Sunday Masses: 8, 9:30 and 11

(Continued on next page)



GO TO CHURCH DURING LENT



(Continued from preceding page)

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop
St. George's Church, 4600 St. Charles Ave., New Orleans
Rev. Alfred S. Christy, B.D.
Sun: 7:30, 9:30, 11; Fri. and Saints' Days: 10

St. Mark's Church, Texas Ave. & Cotton St., Shreveport, La.
Rev. Frank E. Walters, Rector; Rev. Harry Wintermeyer, Curate
Sun.: H. C., 7:30 a.m.; 9:25 a.m., Family Service; 11 a.m., Morning Prayer; H. C. 1st Sun.; 6 p.m., Young Churchmen.
Lenten Services: Tues., Evening Prayer, 7:30 p.m. (Special Preachers); Thurs., H. C., 10 a.m.; Fri., Twilight Service, 7:30 p.m.

MARYLAND—Rt. Rev. Noble C. Powell, D.D., Bishop
Church of St. Michael and All Angels, 20th & St. Paul Sts., Baltimore 18
Rev. Don Frank Fenn, D.D., Rector; Rev. H. L. Linley, Curate; Rev. R. St.A. Knox, Curate
Sun.: 7:30, 9:30, 11 a.m. & 8 p.m.
Daily: H. C., Mon., Wed., & Sat., 10 a.m., Tues. & Fri., 7 a.m., Wed., 6:30 a.m., Thurs., 8 a.m.; Evening Prayer, 5:15 p.m., daily; Wed. 8 p.m., Evening Prayer, Litany & Sermon by visiting preachers

MASSACHUSETTS—Rt. Rev. Henry Knox Sherrill, D.D., Bishop; Rt. Rev. Raymond Adams Heron, D.D., Suffragan Bishop
Church of the Advent, Mt. Vernon and Brimmer Sts., Boston
Rev. Whitney Hale, D.D., Rector; Rev. Peter R. Blynn, Assistant
Sun.: 7:15 a.m. Matins; 7:30 and 8:30 a.m. Holy Communion; 9:30 a.m. Mass with Instruction; 10:30 a.m. Church School; 11 a.m. Solemn Mass and Sermon; 6 p.m. Solemn Evensong and Sermon
Daily: 7:15 a.m. Matins; 7:30 a.m. Holy Communion; 9:30 a.m. Thursdays and Holy Days, Holy Communion (additional); 6 p.m. Evensong
Fridays: 5:30 p.m. Service of Help and Healing
Confessions: Saturdays, 5 to 6 p.m., and 7 to 8 p.m. (and by appointment)

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop
Church of the Incarnation, 10331 Dexter Blvd., Detroit
Rev. Clark L. Attridge
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 and 11

St. Matthias' Church, Grand River at W. Grand Blvd., Detroit
Rev. Ernest E. Piper, M.A., Rector; Rev. Rexford C. S. Holmes, Assoc. Rector
Sun.: 8 a.m., Holy Communion; 11 a.m., Church School & Morning Prayer (H. C., 1st Sun.)
Daily: Wed., 7:30, 9:30, 11 a.m., Holy Communion

MILWAUKEE—Rt. Rev. Benjamin Franklin Price Ivins, D.D., Bishop
All Saints' Cathedral, 828 E. Juneau Ave., Milwaukee
Very Rev. M. DeP. Maynard Dean; Rev. E. H. Creviston
Sun.: 7:30, 9, 11 a.m., & 7:45 p.m.
Daily: 7:30 a.m.; Wed. & Fri., during Lent, 7:45 p.m.

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop
Church of Holy Communion, 7401 Delmar Blvd., St. Louis
Rev. W. W. S. Hohenschield
Sun.: 8, 9:30 and 11 a.m.; Wed.: H.C. 10:30 a.m.
Other services announced.

Trinity Church, 616 N. Euclid, St. Louis
Rev. Richard E. Benson
Sundays: Masses 7:30 and 11 a.m.
First Sundays: 9 a.m. only

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York
Sun.: 8, 9, 11 Holy Communion; 10 Morning Prayer; 4, Evening Prayer; 11 and 4. Sermons; Weekdays: 7:30, 8 (also 9:15 Holy Days and 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (sung); Open daily 7 a.m. to 6 p.m.

The Church of the Ascension, Fifth Avenue and 10th Street, New York
Rev. Roscoe Thornton Foust, Rector
Sun.: 8, 11, 4:30, 8 p.m.
Daily: 8 Holy Communion; 5:30 Vespers (Tuesday thru Friday)
This church is open all day and all night

NEW YORK—(Cont.)

Church of Heavenly Rest, 5th Ave. at 90th St., New York
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols
Sun.: 8, 10 (H. C.), 11 M.P. and S.; 9:30 Ch. S.; 4 E.P. Weekdays: Thurs. and Saints' Days, 11 H.C.; Prayers daily 12-12:10

Church of the Holy Trinity, 316 E. 88th St., New York
Rev. James A. Paul, Vicar
Sun.: 8, 9:30, 11 a.m., & 8 p.m.
Daily: H. C., Wed. 7:45 a.m., Thurs. 11 a.m.

Chapel of the Intercession, 155th St. and Broadway, New York
Rev. Joseph S. Minnis, Vicar
Sun.: 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5 p.m.

St. Bartholomew's Church, Park Ave. and 51st St., New York 22, N. Y.
Rev. Geo. Paul T. Sargent, D.D., Rector
8 a.m. Holy Communion; 11 a.m. Morning Service and Sermon; 4 p.m. Evensong. Special Music
Weekdays: Holy Communion Wednesday 8 a.m.; Thursdays and Saints' Days at 10:30 a.m. The Church is open daily for prayer

St. James' Church, Madison Ave. at 71st St., New York
Rev. H. W. B. Donegan, D.D., Rector
Sun.: 8 Holy Communion; 9:30 a.m. Church School; 11 Morning Service and Sermon; 4 p.m. Evening Service and Sermon. Weekdays Holy Communion Wed., 7:45 a.m. and Thurs., 12 m.

St. John's in the Village, 218 W. 11th St., New York
Rev. Charles H. Graf, Rector; Rev. E. H. Van Houten
Sun.: 8 & 11 a.m., Holy Communion: 9:30 a.m., Ch. S.
Daily: Holy Communion, Mon., Wed., Fri., 7:30 a.m., Tues., Thurs., Sat., 10 a.m., Thurs., 12:10 p.m.

St. Mary the Virgin, 46th St. between 6th and 7th Aves., New York
Rev. Grieg Taber
Sun. Masses: 7, 8, 9, 10, 11 (High)

St. Thomas' Church, 5th Ave. and 53rd St., New York
Rev. Roeliff H. Brooks, S.T.D., Rector
Sun.: 8, 11 a.m. and 4 p.m. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner
Transfiguration, One East 29th St., New York
Rev. Randolph Ray, D.D.
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York
Rev. Frederic S. Fleming, D.D.
Sun.: 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Saturdays), 3



ST. PETER'S CHURCH
PEEKSKILL, N. Y.

NEW YORK—(Cont.)

Chapel of the General Theological Seminary, Chelsea Square, 9th Ave. & 20th St., New York
Daily: Morning Prayer & Holy Communion, 7 a.m.
Choral Evensong Monday to Saturday, 6 p.m.

St. Peter's Church, 137 N. Division St., Peekskill, N. Y.
Rev. D. R. Edwards, S. T. B., Rector
Sun.: 7:30 & 9:30 a.m., M.P.; 10 a.m. Sun. H.C.; 4 p.m.
Daily: Tues. & Thurs., 7:30 a.m.; Wed. & Fri. 9:30 a.m.; Daily, 5 p.m., E. P.

OKLAHOMA—Rt. Rev. Thomas Casady, D.D., Bishop

Trinity Church, Cincinnati Ave. & 5th St., Tulsa
Rev. E. H. Eckel, Jr., Rector; Rev. Messrs. J. E. Crosbie, H. H. Warren, Assistants
Sun.: 7 & 8 a.m., H. C. (also 2nd Sun. 9:15 1st Sun. 11); 9:15 a.m., Ch. S.; 11, M. P. & S.; 5 p.m., E. P. & S.
Daily: H. C., Tues. & Fri., 10 a.m., Wed. & Thurs., 7 a.m.; Daily (exc. Sat.) 12:05 p.m.

PENNSYLVANIA—Rt. Rev. Oliver James Hart, D.D., Bishop

St. Mark's Church, Locust Street, between 16th & 17th Streets
Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B.
Sunday: Holy Eucharist, 8 & 9 a.m. Matins 10:30 a.m. Sung Eucharist & Sermon, 11 a.m. Evensong & Instruction, 4 p.m.
Daily: Matins. 7:30 a.m. Eucharist 7 a.m. (except Saturday) 7:45 a.m. Thursday and Saints' Days 9:30 a.m. Evening Prayer & Intercessions, 5:30 p.m. Friday, Litany, 12:30 p.m.
Confessions: Saturdays 12 to 1 and 4 to 5 p.m.

PITTSBURGH—Rt. Rev. Austin Pardue, D.D., Bishop

Calvary Church, Shady and Walnut Aves., Pittsburgh, Pa.
Rev. Lauriston L. Scaife, S.T.D., Rector (on leave with the Army Forces); Rev. Philip M. Brown; Rev. Francis M. Osborne
Sundays: 8, 9:30, 11 a.m. and 8 p.m.
Holy Communion: Fri., 10, Saints' Days, 10 a.m.

RHODE ISLAND—Rt. Rev. James DeWolfe Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

St. Stephen's Church, George St., Providence
Sun.: 8, 9:30 & 11 a.m.; Vespers, 5 p.m.
Daily: 7:10 a.m., M.P.; 7:30 a.m., H. C. Confessions: Sat., 4:30-5:30 p.m.; Other times by appointment

SOUTHERN OHIO—Rt. Rev. Henry Wise Hobson D.D., Bishop

St. Michael and All Angels, 3612 Reading Rd., Avondale, Cincinnati
Rev. Benjamin R. Priest, Rector
Masses: Sun. 8 & 10:45 (High); Mon., 10; Tues. 7:30; Wed. 9:30; Thurs. & Fri., 7:30; Sat. 12; Holy Days: 6:30 & 10. Confessions: Sat. 4:30-5:30 & 7-8 p.m.

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield
Very Rev. F. William Orrick, Rector and Dean
Rev. Gregory A. E. Rowley, Assistant
Sunday: Mass. 7:30, 9:00 and 11:00 a.m.
Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N. W., Washington
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge
Sun. Masses: 7, Low; 9:30, Sung; 11, Sung with Sermon. Low Mass daily: 7; Extra Mass Thurs. at 9:30; Fri., 8 p.m. Intercessions and Benediction. Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis, B.D.; Rev. Francis Yarnell, Litt.D.
Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m. Thurs. 11 a.m. and 12 noon H.C.

WESTERN NEW YORK—Rt. Rev. Cameron J. Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.
Very Rev. Edward R. Welles, M. A., Dean; Rev. R. E. Merry; Rev. H. H. Wiesbauer, Canons
Sun.: 8, 9:30, 11. Daily: 12. Tues.: 7:30; Wed.: 11